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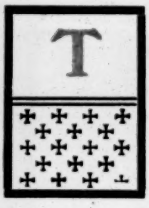

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LIBERALISM AND USURY.

THE liberal creed, not very long ago the standard of religious, political, and social orthodoxy in Europe and America, is now held in its entirety by few. During the greater part of the nineteenth century it held undisputed sway. Learned professors taught its dogmas in the universities; critics took them for granted in their estimate of new productions in all the departments of learning; politicians assumed their truth as the basis of the laws which they enacted and the political measures which they adopted. Then sometime after 1870 a change began to set in. The appearance of socialism like a black cloud on the horizon, the open discarding of almost all moral restraint by large and increasing numbers, the frank avowal of hedonism as the only end of human existence, the squalor, the physical and moral hideousness of our large centers of population, all these causes began to produce their effect on thinking minds. Could this be the right road of progress after all? Were the doctrines and ideals which had led to these things founded on truth and in reality? Were the dogmas of liberalism so certain and self-evident after all? To put such questions was to shake the glittering but unstable edifice of liberalism to its foundations. It soon became clear that the imposing structure was for the most part built up of no more solid materials than lath and plaster platitudes, and its occupants began to abandon it in streams. Even those stalwarts who refused to abandon the rickety dogmas of liberalism altogether, found themselves under the necessity of re-interpreting them and accommodating them to the changed conditions of the times.

The present seems a suitable opportunity for studying this remarkable movement in human history. To trace in outline, at least, some of its features will be interesting and not without instruction. I propose in this paper to take the subject of usury.

From time immemorial usury and usurer have been ill-sounding terms. The old civilizations of Babylonia as well as those of Greece and Rome had found it necessary to make usury laws. Philosophers, quietly studying the matter in the dry light of reason, had come to the conclusion that usury was a practice most contrary to nature. The Old and the New Testament condemned it. The Christian Church declared whoever denied that usury is a sin to be a heretic. The civil legislation of all Christian nations agreed in prohibiting and punishing it. But this consensus of opinion among the wisest and the best men who had ever lived was quite sufficient to grate on the liberal mind. The very fact that the doctrine was old, traditional, and universally accepted, made it repugnant to the liberal creed. In his celebrated letters on Usury, Bentham lays down the proposition "that no man of ripe years and of sound mind, acting freely and with his eyes open, ought to be hindered, with a view to his advantage, from making such bargain in the way of obtaining money as he thinks fit: nor (what is a necessary consequence) anybody hindered from supplying him, upon any terms he thinks proper to accede to" (p. 2). In so many chapters of his book Bentham discusses all the reasons that the wit of man ever devised for restraining men's liberty from agreeing to pay what interest they liked for a money loan. He triumphantly refutes them all. Neither the prevention of the crime of usury, which indeed is only a bad name given to a quite laudable transaction, nor the prevention of prodigality, nor the protection of indigence, nor the protection of simplicity, affords rational grounds for usury laws. According to Bentham such laws are not only ineffectual: they are positively mischievous, inasmuch as they raise the rate of interest and thus increase the difficulties of the borrower. The historical prejudice against usury is readily explained as the fruit of envy and malice, for the spendthrift has ever been the favorite of mankind, if not of fortune, while one who saves and looks

after his property has ever been unpopular. The celebrated passage in which Aristotle showed that money is barren is treated by Bentham with light banter and pleasantry. Bentham's *Defence of Usury* was published in 1787 and began slowly to produce its effect. By the middle of the next century it had so changed the opinions of lawyers, legislators, and business men, that in the year 1854 the usury laws were abolished in England. Most of the Continental nations quickly followed suit, and the view which educated men generally took of the question was expressed with fitting conciseness and cocksureness by Lecky in his *History of European Morals*. He there writes: "When theologians pronounced loans at interest contrary to the law of nature and plainly extortionate, this error obviously arose from a false notion of the uses of money. They believed it to be a sterile thing, and that he who has restored what he had borrowed, has cancelled all the benefit he received from the transaction. At the time when the first Christian moralists treated the subject special circumstances had rendered the rate of interest extremely high, and consequently extremely oppressive to the poor, and this fact, no doubt, strengthened the prejudice; but the root of the condemnation of usury was simply an error in political economy. When men came to understand that money is a productive thing, and that the sum lent enables the borrower to create sources of wealth that will continue when the loan has been returned, they perceived that there was no natural injustice in exacting payment for this advantage, and usury either ceased to be assailed, or was assailed only upon the ground of positive commands." [1]

It may be remarked in passing that if the sterility of money is an error, it was an error which was not shared by theologians alone. Philosophers, statesmen, lawyers, and the great bulk of mankind in general, were all on the same side. Lecky had no right to single out the theologians for his condemnation. But the reference to political economy is of most interest to us at present. "The root of the condemnation of usury," says Lecky, without a shadow of doubt on the matter, "was simply an error in political economy." Like a good liberal, Lecky invokes the dogmas of political economy;

[1] *History of European Morals*, i. p. 94.

anything which is contrary to them cannot be sound. However, since Lecky wrote, this particular dogma of the political economy which was then in vogue has been exposed to many a rude shock from several different quarters. The historical school of political economists, represented in England by such men as Professor Ashley and Dr. Cunningham, has pointed out that, although the modern conditions of industry and trade may make it perfectly reasonable to charge and receive interest on a loan of money, it does not follow that it would be reasonable under all conditions. On this point it will be of interest to quote the words of the present Lecturer in Economic History in the University of Oxford:

> With our modern knowledge and experience [writes Mr. L. L. Price], we think it foolish and mischievous to prescribe a legal maximum rate of interest, beyond which no one may legally lend or borrow. We argue that the effect of such a law is not to prevent the needy man from borrowing at a higher rate, but to make him pay still more, to compensate the lender for the risk which he runs of being detected by the law, and losing both interest and principal. We point to the means by which such laws could be evaded, and we contend that it is better to leave matters to the ordinary market influences, making stringent provisions, and devoting our efforts to the enforcement of these provisions against violence and fraud. And so we pass an unqualified condemnation upon the usury laws.
>
> But if with such an historical economist as Dr. Cunningham in his *Growth of English Industry and Commerce,* or Professor Ashley, in his *Economic History*, we shift our standpoint, and go back in imagination to the state of medieval society, and supply the circumstances of historical fact amid which these laws were enacted, we begin to qualify our condemnation. We see that there was no such opportunity for the investment of capital as there is now, and that the possessor of a large sum of money could scarcely apply it to any productive enterprise or use it himself in such a way as to realize a profit. If then he lent it, and the security were good, and the money repaid, he rendered a service to another man, but himself sustained no loss. Nor was it the prosperous who would borrow, but the poor in distress, to relieve whom was the Christian duty of the rich. To ask then for more than the simple repayment of loans appeared to be extortion, and plainly immoral.[2]

This is very different from the tone of Lecky. The out-

[2] *Political Economy in England*, p. 131; ed. 1907.

look of the Oxford Professor is wider, and consequently his judgment is more tolerant. But an attentive consideration of the facts will show us how well founded this tolerant judgment is, and enable us to be still more tolerant. Although, of course, money existed in the Middle Ages, it was comparatively scarce and formed but a small portion of the national wealth. Landed property was by far the most important form of wealth; personalty, which now far exceeds realty in value, was then almost a negligible quantity. Municipal law regulated the succession to landed estate and imposed on it the chief part of the public burdens of the state. Personalty was too insignificant to attract the attention of the revenue officers of the crown, and of the civil lawyer, and accordingly it fell under the jurisdiction of the Church. This seems to be the explanation of the remarkable dichotomy which is observable still between the English law of realty and of personalty. But money was not only scarce in the Middle Ages; its functions were restricted to providing a measure of value and a ready means of exchange. As yet it scarcely existed as capital, capital being taken to mean a stock of money which can be readily applied to different productive enterprises which offer an opportunity for gain. Especially in the country parts a natural economy still prevailed in England in the thirteenth century.[3] The population was fixed to the soil and obtained a livelihood from the produce of the small holdings which it held of the lord, or from rations distributed by him in consideration of services rendered. The great households lived on the produce of their estates, and when the produce of one estate was exhausted they moved to another. Even in the towns trade was fettered by all sorts of laws, customs, and regulations. It was organized in gilds subject to strict prescriptions as to the conduct of business and as to the number of journeymen and apprentices who might be employed. The master-workman had indeed his necessary stock of implements, but the material on which he worked was often supplied by his customers. The board, lodging, training, which his apprentices received in the master's house, and their hopes of succeeding to the business in due time, almost dispensed with the need of capital for wages. Machinery, of course,

[3] W. Cunningham. *Growth of English Industry*. i. p. 244 (1905).

which brought about the industrial revolution a century ago, was still in the womb of the future. As Dr. Cunningham writes: "In dealing with the Christendom of earlier ages we have found it unnecessary to take account of capital, for, as we understand the term in modern times, it hardly existed at all. In the fourteenth and fifteenth centuries we may notice it emerging from obscurity, and beginning to occupy one point of vantage after another, until it came to be a great political power in the State." [4]

But if the functions of money in the Middle Ages were almost confined to furnishing a measure of value and a medium of exchange, if it hardly at all, or only by way of exception, existed as capital, the only valid reason for exacting interest on a loan of money was necessarily something extrinsic to the loan itself. If risk was incurred by lending the money, or if there were loss to the lender because he was obliged to withdraw money from a profitable enterprise in order to make the loan, the lender of money was of course justified in exacting interest for his loan. He was not bound to benefit his neighbor with loss to himself, except when an alms was due out of charity; it was only right, and acknowledged as such by everybody, that the borrower should recoup the lender for any loss that the latter incurred by making the loan. But if the lender incurred no such loss, if the money would lie idle and useless in its owner's coffers unless it were lent, and if it was as safe or safer in the hands of the borrower and sure to be restored at the time agreed upon, then there was no ground for demanding interest on a loan. The money would be borrowed to discharge a debt, to pay a contribution levied by the overlord, to pay a fine, or perhaps to purchase wine or some other article of luxury; the borrower made nothing by it: the only functions of money as yet were its uses as a measure of value and a medium of exchange. It passed out of the hands of the borrower in fulfilling these functions; he derived no profit from its use; it was what canonists called it, a fungible, a good consumed as far as its then owner was concerned in the very first use of it. There is no ground for charging interest here. The price of a good which is consumed in the first use of it is the price of that use. Professor

[4] *Western Civilization*, ii, p. 162 (1900).

Cassel writes: "All economic goods may be divided into two categories, those which satisfy our wants in being consumed at once, and those which afford a series of useful services before they are worn out. Food is an instance of the former category, houses of the second. This line of subdivision is one of the most fundamental in economic science. The price paid for an article of immediate consumption is of course the same as the price paid for the use of this article. This is not so in the case of an article belonging to the second category. The price paid for the single useful service it affords is one thing; the price paid for the article itself is quite another thing." [5]

Inasmuch then as money in the Middle Ages was not yet a form of capital (an instrument for the production of wealth); inasmuch as its only functions, speaking generally, were to serve as a measure of value and a medium of exchange, and no profit was as a rule made on a money loan by the borrower, the Church was quite right in teaching that in these circumstances there was no justification for taking interest on a loan of money; that to do so was to commit the sin of usury.

But, it may be said, the Church's action in this matter put a restriction on trade and hindered the development of commerce. In reply to this common objection it may be said that it was not the Church which imposed the restriction, but natural justice and fair dealing. Justice and fair dealing are sometimes a restriction on trade nowadays, but nobody thinks of blaming the magistrate for requiring the rules of justice and fair dealing to be observed by traders.

Beyond this it may be doubted whether the laws against usury were in fact any great restraint on trade. Trade was then in the hands of special gilds, or companies, largely confined to towns and occasional fairs, and hemmed in on all sides by laws, customs, and jealously-guarded privileges. Ordinary people had no loose capital to employ in trade, and if they had had it, gentlemen would never have demeaned themselves so far as to become hucksters for gain. Anyone who had capital and had the necessary status in the appropriate gild of his town would find no difficulty in employing his capital by entering into partnership with others in some mer-

[5] *The Nature and Necessity of Interest*, p. 86 (1903).

cantile enterprise, or employing an agent to trade for him, or embarking in trade on his own account. The Church made no difficulty about profit being gained in trade if only the trade were honest. It may then be safely asserted that the usury laws imposed no undue restrictions on trade.

One of the chief differences between the Middle Ages and modern times is that money has become capital in the interval. Some would say that this is the fundamental difference between the Middle Ages and our own times, and the cause of all other differences. No precise date can be assigned for the beginning of the capitalistic age. As Dr. Cunningham says: "It would be still more hopeless to try to treat the intervention of capital as an event which happened at a particular epoch, or a stride which was taken within a given period. It is a tendency which has been spreading with more or less rapidity for centuries, first in one trade and then in another, in progressive countries. We cannot date such a transformation even in one land; for though we find traces of capitalism so soon as natural economy was ceasing to be dominant in any department of English life, its influence in reorganizing the staple industry of this country was still being strenuously opposed at the beginning of the present [nineteenth] century." [6]

Whenever the change took place, money is certainly capital now, and one of its principal forms. Anyone who has saved a sum of money finds no difficulty nowadays in employing it productively; innumerable investments of all sorts compete for the money of the capitalist, and little or nothing can be done without its aid. The whole world lies helpless in the toils of Moneybags, as the socialist bitterly complains.

Will the fact that in the conditions of modern life money has become capital serve to explain and justify the taking of interest on a loan of money? The socialists angrily deny it. They maintain that Aristotle and the Christian Church were perfectly right when they condemned interest and usury as contrary to nature. Money, they say, is always and essentially barren. All wealth is produced by labor, as Adam Smith, Ricardo, and the classical school of economists, taught. The classical school of economists, however, wrote in favor of

[6] *Western Civilization*, p. 163.

the moneyed classes, and they carefully abstained from drawing the obvious conclusion from this fundamental principle of modern socialism. If labor produces all wealth, then all wealth is the fruit of labor and belongs to the laborer by natural justice. The laborer indeed needs capital, and to get it he is obliged to have recourse to the capitalist, who takes the opportunity to rob him of a portion of the fruit of his toil. The capitalist as such does not work; the money which he lends produces nothing; all the produce is due to labor. The capitalist would obtain all that is due to him if his loan without interest were paid back to him at the time agreed upon. The laborer produces more than is absolutely necessary for his support by working long hours and exhausting his strength; he thus produces surplus value; but instead of enjoying all the fruit of his labor himself, as in justice he should do, he is compelled to hand over the surplus value to the capitalist to pay interest on his loan. The capitalist then is nothing better than a robber of the worst type; he lives on the plunder of the poor.

Anti-socialists have no difficulty in showing that this reasoning is utterly fallacious. The fundamental principle that labor is the only source of wealth is false. Labor is indeed one of the sources of wealth; but it is not the only nor the chief source. Those commodities which can be produced in any quantity at will by common labor do indeed tend to gravitate in value toward the cost of the labor which produced them; but beyond this it is impossible to go with the labor principle. Land, mines of all sorts, forests, diamonds and precious stones, works of art, scarce objects of value, patent goods, have a value altogether out of proportion to any labor that may have been spent on them and independent of it. Even in those goods which to some extent illustrate the partial truth of the labor principle, the price is seldom an exact equivalent of the cost of the labor bestowed on them. The fluctuations of supply and demand are constantly tending to disturb the equilibrium.

Machines and other products of inventive genius are not merely crystallized labor, as Marx and the socialists contend. They are means by which the forces of nature are subdued and harnessed and made to labor for the benefit of man, multiply-

ing the fruits of his toil twentyfold or a hundredfold. The work done by a steam-engine on the railway is not merely the reproduction of the labor bestowed on its manufacture plus the labor of the engine-driver and the stoker: the steam-engine is an instrument by means of which the energy stored up in coal and steam is captured and made to work in the service of man. As Mr. Mallock says, it is not merely crystallized labor; it is crystallized mechanics, crystallized science, and crystallized inventive genius, working with the forces of nature.

Although the socialist reasoning is unsound and fails utterly on its constructive side, it has served to discredit the classical political economy from which source it derived its fundamental principle. Furthermore it has compelled anti-socialists to examine more deeply into the grounds of interest with a view to its explanation and justification. It has been found that it is by no means an easy task to explain how capital produces interest, and to justify that interest. Böhm-Bawerk, the celebrated Austrian economist, after many years of study, wrote two books on the problem—*Capital and Interest* and *The Positive Theory of Capital.* The first is an exhaustive history and criticism of the numerous and varied theories that have been advanced in explanation of the matter, and the second contains a lengthy exposition of his own view. After an interesting historical account of the canonist doctrine on usury, Böhm-Bawerk discusses the modern theories, grouped under four heads: the Productivity, Use, Abstention, and Labor or Exploitation theories. We have already seen something on the last head; a word must now be said on the others.

The production of wealth, or of economic goods, or of those material conveniences which meet our wants and have an exchange value, is commonly said to be the result of the action of three factors—land, capital, and labor. The produce is due to the activity of these three factors, and so it is only equitable that a share in the distribution of the product should fall to each. Rent thus goes to land; wages to labor; and interest to capital. That this happens in fact is of course a matter of daily experience; but according to Böhm-Bawerk it does not explain the phenomenon of surplus value. The natural fer-

tility of land aided by labor certainly produces economic goods; a share of the produce therefore is in justice due to the owner of the land and to the laborer. But what does money used as capital produce? Even if it aids in the production of goods, it does not follow from this that it produces values, much less surplus value, and the emergence of surplus value is the phenomenon to be explained. Whatever value the product has is due, says the Productivity theory, to the factors of production. Two parts are due respectively to land and to labor; the third is due to capital. But all the value that there is in this third portion of the product was already in the capital when it was applied to production. The productivity of capital then cannot explain the emergence of surplus value in the shape of interest on capital.

The Use theory is a modification of the Productivity theory, and it asserts that interest is due to the use of capital. This theory fails to recognize the great economic fact, insisted on by the Schoolmen, and the foundation of the canonist doctrine on usury. Capital has no use beyond its consumption. When the borrower has paid for its consumption or use, he has paid for the capital; and when he has paid for the capital, or stock of money, he has paid also for its use. Böhm-Bawerk is fully conscious that the prejudices of most modern economists are against him in this matter. "It is indeed", he says, "essentially the same question as was in dispute centuries ago between the canonists and the defenders of loan interest. The canonists maintained that property in a thing includes all the uses that can be made of it; there can, therefore, be no separate use which stands outside the article and can be transferred in the loan along with it. The defenders of loan interest maintained that there was such an independent use. And Salmasius and his followers managed to support their views with such effectual arguments that the public opinion of the scientific world soon fell in with theirs, and that to-day we have but a smile for the 'short-sighted pedantry' of these old canonists. Now fully conscious that I am laying myself open to the charge of eccentricity, I maintain that the much-decried doctrine of the canonists was, all the same, right to this extent—that the independent use of capital, which was the object in dispute, had no existence in reality. And I trust

to succeed in proving that the judgment of the former courts in this literary process, however unanimously given, was in fact wrong."[7] Böhm-Bawerk goes to the roots of the question and shows conclusively the truth of his contention that the scholastics on this point were certainly in the right.

The Abstention theory, worked out by Senior and others, looks upon interest as the reward of abstaining from the immediate consumption of one's wealth. Capital is the fruit of saving; to save I must abstain from immediate enjoyment; this abstention deserves compensation, which it receives in the form of interest on the capital devoted to production. Lassalle and the socialists poured ridicule on the idea of the abstinence of the capitalist. The idea of a Rothschild or a Carnegie, who cannot consume their wealth with the best intention in the world to do so, and who yet deserve reward for their abstinence, was too ridiculous in socialists' eyes. Böhm-Bawerk, however, prefers this theory to any of the others, and indeed it is closely allied to his own. That in brief consists in this. The problem of interest is a problem of value, and value depends upon facts of psychology, upon the wants and estimates of men who desire the satisfaction of those wants; but it is part of man's nature to esteem future goods less than present goods of the same sort and quality; so that $100. possessed at present is equal in value to $105. a year hence. Therefore in charging five per cent interest on the loan of $100. for one year the lender is merely demanding an equivalent in value for his loan. Böhm-Bawerk's criticism has had a great effect on modern economic thought; but his own view has not met with anything like general acceptance. Objections to it have been raised on the ground that it is by no means new as Böhm-Bawerk seems to suppose, and that it explains nothing. Granted that in common estimation $100. of cash in hand is worth $105. to be paid a year hence, what reason can be assigned for this common estimation? It does not seem to be an ultimate fact of human nature. A bird in the hand is ordinarily indeed worth two in the bush; but this is because of the uncertainty whether the two in the bush will ever be in the hand. If the birds were securely fixed in the bush by quicklime so that they could be taken at pleasure, two

[7] *Capital and Interest*, p. 215.

birds in the bush would be worth two in the hand, perhaps even more under certain circumstances. Similarly it is the element of uncertainty, or present need, or a good opportunity for immediate and profitable investment, which makes $100. in possession worth $105. a year hence. If these elements are excluded it is quite conceivable that in certain circumstances common estimation would consider $99. to be paid a year hence a fair equivalent for $100. of present money. The possibility of the rate of interest sinking below zero, and the depositor having to pay the banker for keeping his money safely for him, is recognized by economists of standing.

Böhm-Bawerk, with other economists of the Austrian school, adopted the theory of marginal utility to settle the value of commodities. In substance the theory amounts to this. Prices of commodities depend on subjective valuations of buyers and sellers from first to last. A cobbler, for example, has made a number of pairs of shoes, of which some are for sale. What will be the price per pair? He wants some for his own use and for the use of his family; the subjective value of the pairs of shoes necessary to supply these wants will be very high. A change of shoes is desirable; but still a second pair will not have such subjective value as the first pair has. Then in descending scale of subjective value a third pair may be desirable to supply the place of one nearly worn out, and so on to the last pair, the pair that the cobbler could most easily do without. The utility of this last pair of shoes is the marginal utility, and according to the theory which we are discussing, it settles the subjective valuation of a pair of shoes for the cobbler, so that he will sell a pair at that price if he cannot get a higher, but he will not take a lower. Similarly, a buyer of shoes has his scale of subjective valuations, and he will not give more than the maximum among them. Market prices are the equilibrium established between the opposing desires of buyers and sellers, and they are fixed by competition somewhere between the highest valuations of the buyers and the lowest of the sellers. This theory of prices is being attacked in England, France, and Germany, as unreal and as not agreeing with facts, as well as for being too subjective and too individualistic. Many writers who are not socialists maintain that exchange value supposes a constituted

society of men, and that it is the social estimate of society which is the cause and the measure of exchange value. This is precisely the doctrine of the common estimation, the standard of prices according to the Scholastics, rediscovered by modern economists.

The whole situation is one of great interest for the theologian. He sees that not only England, but Austria, Germany, and other Continental nations have reverted to usury laws in less than fifty years after they had discarded them; some main elements in what we may call the political economy of the Catholic Church are being brought back with honor from the ignominious exile into which they had been thrust by the liberal school. The dogmas of that school are decried and reprobated not only by socialists, but by the most accredited economists. Will the canonist doctrine on usury come to be generally recognized again as true? We have no hesitation in saying that there is every prospect of it, that in fact this is largely the case already, but that ignorance of what the real canonist doctrine was prevents the general recognition of the fact. The substance of the canonist doctrine on usury consisted in the assertion that *per se* it is against justice to demand a price for a money loan over and above the restitution of the loan itself. In the matter of money it is not possible to distinguish the price of the substance of a loan and the price of its use, as it is possible to distinguish the price of a house and the price of a lease of the same house. While insisting on this the canonists readily admitted that there were certain extrinsic titles for exacting interest on a loan of money. In other words, they taught that circumstances may justify interest on a loan which in other circumstances would be unjust. This is quite a common opinion among recent economists, and it has been adopted and developed by such an authority as the American economist F. A. Walker. Modern capitalism seems to be such a circumstance. Nowadays a man may readily borrow $5000. without anything passing between lender and borrower besides a piece of paper. With this loan the borrower can easily purchase land, machinery, shares in commercial or industrial companies, or other agents of production where the distinction between the value of the substance of the good and the value of its use and

product is quite valid and legitimate. Money thus used is capital, and it represents, and is in modern times readily exchangeable for, all sorts of productive goods. Money then used as capital is virtually productive, and for all practical purposes it may be looked upon as a productive good itself. As Professor Cassel says: "The most important achievement hitherto obtained by the discussion, which has been going on for so many centuries, is that the question, For what is interest paid? may now be regarded as definitely settled. It is stated, once for all, that interest is the price paid for an independent and elementary factor of production which may be called either waiting or use of capital, according to the point of view from which it is looked at." [8] If this be conceded, and I think that in the circumstances of the modern capitalistic world we need have no difficulty in conceding it, the question of usury is settled for the theologian.

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CIRCA LICEITATEM CUJUSDAM OPERATIONIS CHIRURGICAE PROPONUNTUR DUBIA NONNULLA.

JAM a multo tempore apud artis medicinae peritos compertum est, quod parentes, qui morbo contagioso laborant, et ii qui vitae sceleratae ac impudicae dediti sunt, vel mente capti existunt, ad prolem sanam generandam inhabiles, ut plurimum, sunt habendi. "Hujusmodi enim parentum", ait Capellmann,[1] "qui pecudum more vivunt, liberi tanquam progenies debilis, misera, pallida, hebes, mentis parum excultae, aut praemature emoriens, aut scrophulis tuberculisque contabescens, innumerabiles fere miserrimam vitam sustentant." Porro ad curam gerendam illorum qui diversis morbis insanabilibus aegrotant, plura in hisce statibus Foederatis aliisque in regionibus auspicio ipsius status civilis erecta sunt nosocomia. Quae instituta hunc duplicem habent finem; primo quidem, ut aegroti, de quorum sanitate omnino desperatur, ibi sustententur atque etiam custodiantur, si de mente captis sermo

[8] *Nature and Necessity of Interest*, p. 67.

[1] *Medicina Pastoralis*, editio quinta, pag. 57. Loquitur quidem ipse de filiis ebriosorum. Ast verba ad alios casus extendi posse, vix erit qui dubitet.

est; et secundo, ut ii, qui arte medica sanabiles existunt, a morbis curentur, qui, deinde, recuperata valetudine, domum redire permittuntur.

Attamen finis ille duplex non est unicus censendus. Illis namque a commercio hominum segregatis, qui aliis periculo vitae vel sanitatis esse possunt, boni tam physici quam moralis ipsius societatis humanae ratio ita habetur. Quod quidem bonum tunc efficaciter obtineri potest quando de insanabiliter aegrotis sermo est. Si vero de illis qui ad tempus, curationis gratia, in nosocomiis supradictis vitam degunt, de iis, praesertim, qui vitio venereo laborant, quaestio agitatur, alio modo res se habent. Illi enim vix a pessima vivendi ratione revocari possunt; quo fit, ut a nosocomio liberati et ad vomitum reversi, contractoque matrimonio, vel etiam nullo contracto, liberos procreare incipiunt, qui typum gestant illorum de quibus supra diximus.

Ad incommoda et damna ista sat gravia praeveniendo praecavenda, recursum, his ultimis temporibus, habuerunt medici ad operationem quandam "vasectomy" dictam, qua viri et etiam mulieres ad prolem generandam inepti efficiuntur.

Operatio ista vasectomiae eo modo in viris peragitur, ut facta incisione per scrotum seu cutem et membranas quae testes cooperiunt, vas deferens prius forcipibus prehensum per totum dividatur;[2] quo facto statimque retracto cultro, vulnus ipsum contractione musculi[3] clauditur quin ulteriore opera chirurgica opus sit.

Simplicissima et etiam brevissima est haec operatio, testantibus ipsis medicis; nec ullo medicamento somnifero indiget patiens. Similis quaedam, quamvis longe difficilior operatio, divisione scilicet oviducti, in mulieribus peragi potest quae eumdem effectum sterilitatis producit. De viris autem est adhuc notandum quod post vasectomiam peractam eodem modo ad copulam conjugalem peragendam illi sunt apti ac fuerunt antea.

Praeter effectum sterilitatis, de quo hucusque diximus, alios etiam effectus, quos psychicos vocant, ex tali operatione sequi,

[2] Si ea, quae heic dicta sunt, minus cum dicendi ratione apud chirurgos usitata quadrare videntur, hujus rei ea erit duplex ratio; tum quia simplicitati consulendum esse duximus; tum etiam quia minutiae hac in re vix aliquid utilitatis ad quaestiones morales inferius instituendas conferri possunt.

[3] Illius, ut puto, qui dicitur cremaster.

in confesso est apud plures medicos; id, quod locum habet in iis, praesertim, qui vitiis contra sextum dediti sunt. Isti miseri, facta vasectomia, novam quasi vitam agere incipiunt; ab habitibus pravis, utcumque inveteratis, abstinent;[4] et ad tentationes superandas fortiores et promptiores redduntur. Cujus rei sufficiens, ni fallor, reddi potest ratio, si prae oculis habentur ea quae de secretione testium egregie statuit Brown-Séquard; quem, qui majorem hac de re scientiam habere cupit, consulat; at hic locus non est quo plura de hac questione ponamus.

His igitur de modo quo operatio vasectomiae peragitur deque hujus operationis effectibus qui generandi potentiam spectant, sic breviter indicatis, ulterius ad moralistam spectat liceitatem vasectomiae juxta principia theologiae moralis determinare, eo praesertim casu, quo haec inscio omnino et ita forsan invito patiente perficitur. Qua de re duplex, ut videtur, oriri potest quaestio.

Primo, an quis licite tali operationi se submittere possit? Secundo, potestne medicus talem operationem facere casu quo patiens hujus effectum ignorat?

Primo quaesito distinguendo respondendum est; vel enim agitur de eo qui hanc operationem in se fieri permittit eo animo ut sterilis effectus voluptate matrimonii gaudeat quin onera ex liberorum sustentatione et educatione prevenientia sentiat; vel quis intendit praecavere mala quae, docente experientia, ex procreatione filiorum evenire possunt; ut puta, si mulier nequit parere quin vita ejus periclitetur, aut foetus edit mortuos sive ita morbo vel deformitate aliqua affectos, ut vitam agere diu nequeant. Duplex hic casus, uti perspicuum est, matrimonium jam contractum respicit. De viro, autem, innupto et ceteroquin bonae valetudinis, si sermonem instituimus, vix effingi potest casus quo hic licite huic operationi se submittat. Quod si fit, quum mutilatio omnino levis dicenda sit, vix veniale peccatum excedet, nisi fortasse ratione motivi graviter mali aliarumve circumstantiarum lethalis culpa habeatur.

Sed ad casus propositos redeamus. Et de primo casu, nulli erit dubium quin hic agendi modus tamquam graviter illicitus sit habendus. Frustratio enim primarii finis matrimonii

[4] *Vide* articulum quemdam in ephemeride *The Virginia Medical Semi-Monthly*, December 24, 1909.

intenditur. Quam si quis directe quaerat, procul dubio mortalis peccati erit reus. Secundus casus, vero, non est tam facilis solutu. Sed, ut videtur, ponitur in hac secunda hypothesi actio ex qua duplex sequitur effectus. Praecaventur enim mala supra indicata, et iste est effectus bonus. Deinde, frustratur finis primarius matrimonii, et habetur effectus malus. Id unum est, ergo, quaerendum; an, nimirum, effectus ille bonus mediante effectu malo sequatur. Res sane ita esse videtur. Etenim bonus ille effectus eo praecise obtinetur quia, facta vasectomia, vir filios amplius procreare nequit. Propterea, etiam in hoc secundo casu contra liceitatem dictae operationis statuendum esse videtur.

Secundi quaesiti adhuc difficilius est responsum. Agitur praecipue de casu quo operatio vasectomiae in eos fit qui defectivi (*defectives*) vel degenerati (*degenerates*) appellantur, ad impediendum, videlicet, quominus, quum nosocomio valedixerint, progeniem, quam ex Capellmann jam descriptam habes, possint amplius propagare. Estne, igitur, licitum tales homines indiscriminatim sterilizare, uti loquuntur medici, etiamsi operationis effectum ignorent? Hoc opus, hic labor. Sed si quam opinationem hac in re mihi liceat habere, pro liceitate talis agendi modi standum esse puto. Summopere, enim, ut jam dictum est, societati humanae interest ut, qui matrimonii juribus fruuntur, progeniei sanae gignendae sint capaces. Praeterea, jus, quo unusquisque lege naturali gaudet ad matrimonium ineundum filiosque habendos, est ita alienabile ut cessare possit; tum quando directe a quopiam renuntiatur, ut fit ab iis qui sacris ordinibus innitiantur vel vota solemnia nuncupant; tum etiam quando cum jure validiore pugnat: jus enim validius praevaleat necesse est.

Et revera, si bono societatis, utpote communi, cedere debet bonum privatum individui, id etiam sequetur quod, quando hoc cum illo incompatibile est, auctoritas civilis individuum privare potest juribus quibus aliunde jure poli gauderet, si prius bonum secus obtineri nequit. Porro, si auctoritas civilis libertatem et vitam ipsam hominibus pravis privare potest ut, poenis istis perterriti, alii a criminibus patrandis abstineant, quare defectivi jure prolem habendi privare nequeunt: quod certe jus et bonum libertate et vita est minus valde? Et est notandum nos agere non solum de iis defectivis qui uxorem

sunt ducturi; verum etiam de illis multis qui, nullo contracto matrimonio, filios nihilominus procreant, qui, deinde, usque fortasse ad majorenitatem adeptam expensis civitatis ali ac sustineri debent; et etiam postea, quum ingenium ac indolem paternum secuti, ob crimina patrata in carceribus conjiciuntur.

Et quis forsan nunc videbit totam rem de liceitate vasectomiae plus minusve theoretice agitatam hucusque fuisse. Ad praxim quod attinet, negari nequit quin abusibus quam plurimis locus daretur, si declarata semel liceitate hujus operationis penes medicum ipsum esset in singulis casibus discernere utrum sit facienda annon. Satis enim notum est, ut de aliis rebus taceam, non paucos dari medicos quorum conscientia progressum continuum et quasi geometricum facere videtur versus limitem quem significant mathematici symbolo O. Res sane lugenda.

Practice igitur interventus auctoritatis civilis requiri videtur, quae statuat in quosnam et quibusnam in casibus haec operatio sit facienda. Nec hoc dictum est, ac si potestas civilis arbitrarie omnino et nullo habito respectu juris naturalis agere posset. Jus enim naturale ex una parte sartum tectum maneat oportet; dum ex altera statum civilem spectat ut mediis aptioribus et efficacioribus ad civium salutem temporalem procurandam eorumque bonum tum physicum tum morale promovendum rite utatur.

Sed ne quid nimis. Presenti quaestionem utcumque agitasse sufficiat. At ne formidemus nos sacerdotes quaestiones hujusmodi discutere ac in illas enucleandas aciem ingenii interdum dirigere. Hoc enim saepe postulat vel ipsa salus animarum nobis concreditarum. Urget quoque alia ratio, ut nempe quum medici nos adeunt consilii capiendi caussa quomodo diversis in rerum adjunctis licite agant, eos tute ac rite edocere simus parati.

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THE FUNCTIONS OF CHURCH BELLS IN OLD ENGLAND.

Bells "Christened".

REFERENCE has already been made in a former article[1] to the designations borne by some of the bells in England; as "Great Tom" at Oxford, "Big Ben" at London, and "Old Kate" at St. Mark's, Lincoln. These are, however, merely pet names or nicknames. But it must be borne in mind that in pre-Reformation England nearly every bell was christened, and christened with a religious name. Those of Crowland Abbey were named Pega, Bega, Tatwin, Turketyl, Betelin, Bartholomew, and Guthlac. This peal was destroyed by fire in 1091. The bells of the Priory of Little Dunmow, Essex, were in 1501, according to an old chartulary, recast and baptized:

> Prima in honore Sancti Michaelis Archangeli;
> Secunda in honore Sancti Johannis Evangelisti;
> Tertia in honore S. Johannis Baptisti;
> Quarta in honore Assumptionis beatae Mariae;
> Quinta in honore Sanctae Trinitatis et omnium sanctorum.

And the tenor-bell at Welford, Berkshire, bears the inscription: "Missi de celis habeo nomen Gabrielis, 1596."

The bells were, of course, not actually baptized with that baptism which is administered for the remission of sins; but they are said to be christened because the same ceremonies which are observed in christening children are also observed in consecrating bells,—such as the washing, the anointing, and the imposing a name: all which, however, may more strictly be said to represent the signs and symbols of baptism than they may be called baptism itself.

Bells are not baptized for the remission of sins, because the original sin of a bell would be a flaw in the metal, or a defect in its tone; neither of which the priest undertakes to remove. There was, however, a previous ceremony of Blessing the Furnace when the bells were cast within the precincts of a monastery, as they most frequently were in former times; and this may have been intended for the prevention of such defects.

[1] ECCLESIASTICAL REVIEW, March, 1909.

The brethren stood round the furnace, ranged in processional order, and chanted the Psalm containing the verses:

Praise Him in the sound of the trumpet: praise Him upon the lute and harp.
Praise Him in the cymbals and dances: praise Him upon the strings and pipe.
Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals.
Let everything that hath breath praise the Lord.

Then followed certain prayers, after which the molten metal was blessed, and God was asked to infuse into it His grace and overshadow it with His power, for the honor of the saint to whom the bell was to be dedicaed, and whose name it was to bear.

FUNCTIONS OF BELLS.

I. THE RELIGIOUS USE OF BELLS.

How perfectly the parish church and its priest kept in touch with the pulse of the people is in nothing better proved, probably, than in the plurality of parts played by church bells in the political, parochial, and personal experiences of the people.

Summoning to divine services, emphasizing a particular season in the Church's year, announcing the consecration of the Sacred Elements, the time of the Angelus, the passing of a soul, etc.; this is their primary and most frequent use.

1. *Tolling for Church.* This is said to be a relic of the Ave Bell which, before the Reformation, was tolled before the service to invite worshipers to a preparatory prayer to the Blessed Virgin.

According to a Lincoln Minster time-table (circa 1400), in summer:

5 A. M.—Matins at daybreak (after 5 peals of bells). Three Masses *in aurora*. Lauds.
6-8 A. M.—(First Ave bell)—other Masses by chaplains.
8-9 A. M.—Chantry Masses by thirteen priests.
9 A. M.—The Lady Mass. Prime. Chapter-meeting. Terce (Procession, Holy Water. Other Masses meanwhile at side-altars).
10 A. M.—High Mass. Sext. Nones.
11 A. M.—Dinner in Hall.

12 Noon.—(Second Ave bell). Choir boys at school.
1.30 P. M.—First peal, followed by four others.
3 P. M. — Evensong. *Placebo* and *Dirigo* (Collation in Lent). Compline. Boys at play.
6 P. M.—(Third Ave bell). Boys' supper. *Salve Regina.* Prayers in Dormitory. (The Ave bells later than 1400.)
7 P. M. (or Sundown)—Curfew. Scrutiny in the closed church. Searchers' supper. Watchman plays the flute to mark the hours. (Choir recites Psalter all through the night, changing relays at midnight, if there is a Canon lying dead.)

2. The *Curfew* has, for an extended period, been a most important time-teller. It has often been asserted that William the Conqueror introduced the curfew custom into England, but it is highly probable that he only enforced a law which was already in existence in the kingdom, and which was a custom prevalent throughout Europe in the eleventh century. It was not an original idea of William's. The curfew was early to be found all over France, Italy, and Spain; and it is said that its ringing at Carfax, in Oxford, was instituted by Alfred the Great. There were several wise reasons for its enforcement by William of Normandy: (1) As a safeguard against fires, at a period when a large portion of the houses were built of wood; (2) as a precaution against surprises by attack from an enemy, as the lights would afford an indication as to the location of the foe; (3) as a check on the Saxon beer-clubs, where William had every reason to anticipate the hatching of treason.

In 1103, Henry I modified the curfew custom by making it no longer compulsory. According to the "Liber Albus" (which gives a curious picture of London life under the later Angevin kings, beginning with Edward I), it was an offence for any person who was armed to wander about the city after curfew had rung. At Tamworth a bye-law was passed in 1390 which provided that "no man, woman, or servant should go out after the ringing of the curfew from one place to another unless they had a light in their hands, under pain of imprisonment". And, for a long period, the ringing of the curfew was the signal for closing public houses. In an old tale[2] a wife, who has been shut out of doors by her husband,

[2] MS. Cottonian, Galba, E. IX, fol. 30.

complains that soon the curfew will ring, and that if she is found in the streets the "watch" will take her to prison.

The curfew, which was more or less enforced as a domestic regulation for many centuries, gradually died out of use; but in old market towns and remote villages, where the shadows of antiquity still linger on the threshold of home, it is still observed. And it is really surprising to find in how many places it still exists. A touching case is that of many American towns, especially in the New England States, which have retained it as a legacy from the Pilgrim Fathers, who were so unwilling to abandon any of the customs of their old homeland. At Charleston, in 1851, for instance, two bells rang nightly (at eight and ten in summer, and at seven and nine during winter). The first bell was the signal for the young children to say good-night; at the second bell the "watch" for the night was set, and after that no servant might step outside his master's house without a special permit.

3. *Advent Bells.* In many an English parish the Advent bell was rung each evening during the month of December. In others it was rung on the last three Mondays in Advent. In most cases the ringing is in the evenings, as during the day the ringers are engaged in their respective occupations. In some parishes, especially in Northamptonshire and Oxfordshire, the ringing takes place at five in the morning.

4. *Christmas Bells.* No one who has read Charles Dickens is ignorant of the Christmas chimes. Indeed, all of us are more or less fondly familiar with the merry peal which heralds in the happy Christmas morn:

> Merrily the bells are pealing:
> On the past will memories dwell;
> Thoughts of absent friends come stealing;
> In our hearts we wish them well.

But there is one bell still rung at midnight on Christmas Eve, in some places, which is worthy of mention here. It is known as the "Old Lad's Passing-bell" or "Devil's Knell". After the last stroke of twelve o'clock (midnight) the age of the year is tolled, as on the death of a person. The origin of this quaint custom was the belief that the devil died when Christ was born.

Mr. Baring-Gould tells an experience he had the first

Christmas Eve he spent at Horbury, near Wakefield, where this custom is still perpetuated. He knew nothing of this singular knell, when he retired to bed, on that Christmas Eve, to be awakened at midnight by the tolling of the bell. He says: "My window looked out into the churchyard, and was, in fact, opposite the tower door. I was greatly shocked and distressed, for I had not heard that anyone was ill in the parish, and I feared that the deceased must have passed away without the ministrations of religion. I threw up my window and leaned out, awaiting the sexton. Then I counted the strokes —three, three, three: Then I counted the ensuing strokes up to one hundred. Still more astonished I waited impatiently the appearance of the sexton. When he issued from the tower, I called to him: 'Joe, who is dead?' The man sniggered and answered, 'T'Owd Un, they say.' 'But who *is* dead?' I repeated. 'T'owd chap'! came the reply. 'What old man? He must be very old indeed!' 'Ay! He be owd; but for sure he'll give trouble yet!' It was not till next day that the matter was explained to me."

5. *Holy Innocents.* Quaint as is the reason for the "Devil's Knell" at Christmas Eve, so beautiful is the idea of that pretty custom, observed in some parts of England, of ringing a muffled peal on Holy Innocents' Day, in memory of that ruthless massacre of those earliest Christian martyrs. At Norton (near Evesham) after the muffled peal has been rung in commemoration of the martyrdom of the Babes of Bethlehem, the bells are unmuffled, and a joyous peal is rung for the deliverance of the Infant Jesus.

6. *Baptisms.* Peals at Baptisms, though rare, are not unknown. There are still parishes where it has been usual (from time unknown) to ring the "Christening peal".

7. *When Carrying the Viaticum.* Handbooks were common in the thirteenth and fourteenth centuries, advising, instructing, and exhorting the clergy as to their duties and the best way of fulfilling them. One of these was entitled *Instructions for Parish Priests*, written by John Myrk, a Canon of Lilleshall, Salop.[3] The oldest MS. of these *Instructions* belongs to the first half of the fifteenth century. It contains

[3] This John Myrk is not the author of the "Liber Festivalis".

an instruction on the administration of Extreme Unction, with a kind of Office for the Visitation of the Sick:

> When thou shalt to sick gone.
> A clean surplice cast thee on;
> Take thy stole with thee right,
> And pull thy hood over thy sight.
> Bear thy host anont [upon] thy breast
> In a box that is honest.
> Make thy clerk before thee gynge [go]
> To bear light and bell ring.

8. *The Passing Bell.* This was the hallowed bell which, in pre-Reformation times, used to be rung when a person was *in extremis*. It had a double purpose: (1) to scare away the evil spirits which were supposed to lurk around the dying, ready to pounce on his soul; (2) to announce to the parish that a soul was passing from time into eternity, in order that the neighbors might of their charity pray for the soul which was so soon to be beyond human help, that it might have a safe passage into Paradise.

Instead of ringing the Passing Bell, the Athenians used to beat on brazen kettles, at the moment of a decease, in order to scare away the Furies.

The *Advertisements* of 1564 has: "Item, That when any Christian body is in 'passing', that the bell be tolled . . . and after the time of his 'passing', to ring no more but one short peal, and one before the burial, and another short peal after the burial." Canon LXVII, 1604, directs: "And when any is 'passing' out of this life, a bell shall be tolled . . . And after the party's death (if it so fall out!) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial." Bishop Montague's *Visitation Articles*, 1638: "When any party is in extremity, is there a passing-bell tolled, that the neighbors, thereby moved, may (remembering their own mortality!) recommend his state unto God in their private prayers, or (as the ancient Church used!) accompany him in his departure with intercession unto God's judgment seat?" "When he is departed, doth the bell ring-out his knell, that others may take notice, and thank God for his deliverance out of this vale of misery? Both which, tolling and ring-out, be in many places neglected." Dr. Woodford, Bishop of Ely, with the

advice of his Chancellor, instructed his clergy in 1880 that "The short peal prescribed by the Canon to be rung before and after the burial is essentially a part of the Burial-ritual of the Church."

9. *The Soul-bell.* This was rung after the spirit had returned to Him who gave it, that the living might pray for the dead. This is the "ringing-out" knell referred to in the above passages. Besides being rung a few hours after death, the soul bell was sounded again at stated intervals—at the month's end, the three months' end, and so on. Surtees, the antiquary, alludes to this custom in the ballad of "Sir John le Spring":

> Pray for the soul of Sir John le Spring,
> When the black monks sing and the chantry bells ring.
> Pray for the sprite of the murdered knight,
> Pray for the rest of Sir John le Spring, etc.

10. *Hand-bell at Funerals.* A hand-bell was always rung before the funeral procession, and still is (or was, to within recent times) at University funerals in Oxford. Even so late as (about) 1735, in the diocese of St. Asaph—and doubtless in other dioceses too—psalms were chanted during a funeral procession, and a bell was rung before the corpse, as far as the churchyard.

One, a certain Thomas Nash, made a curious bequest in 1813. He bequeathed £50 a year to the ringers of the Abbey Church, Bath, "on condition of their ringing on the whole peal of bells, with clappers muffled, various solemn and doleful changes on the 14th of May in every year, being the anniversary of my wedding-day; and also on the anniversary of my decease, to ring a grand bob-major and merry peals unmuffled, in joyful commemoration of my happy release from domestic tyranny and wretchedness."

A singular, but beautiful custom still exists in the village of Horningsham, Wiltshire, where at the burial of a young maiden a wedding-peal is rung out, instead of the doleful tolling of the muffled knell.

11. *The Banns-Peal.* This is still heard in some places. It is a peal rung after the publication of the banns of marriage. It is usually chimed after morning service on the first Sunday that the banns are "put up"; but this is by no means the uni-

versal practice, as in some parishes it is rung on the first and third Sundays; and in others on the third Sunday only. In a few parishes the banns-peal is rung on all three Sundays.

12. *The Agnus-Bell.* Formerly the English churches seem to have possessed a small bell, named the Agnus-bell, which was (judging by its name) rung at the "Agnus Dei". The parish-church of Hemswell possessed one. In many churches, bells and other articles were returned in 1566 as lost or missing, without any satisfactory reason being given for their absence. In many cases they were, no doubt, secretly abstracted in order to prevent their destruction; in others they may have been hidden. It is probable that in a large number of instances they were taken to the houses of the people who saved them, and that in after years they were lost or destroyed.

It was no uncommon practice to convert the small hand-bells into mortars. Indeed, this was done in 1566, in the parish of Hemswell, already quoted: "ij. hande belles sold to Robert Aestroppe one of the sayd churchwardens to make a mortar off".

13. *The Sacring-Bell.* Before the Reformation, a sacring-bell was to be found in every church in England. A small sacring-bell was discovered in Bottesford Church (Lincolnshire) during its restoration in 1870. When the plaster was removed from the west end of the south aisle, it was seen that one of the stones in the wall was merely loosely placed in position, and not built firmly in like the rest of the masonry. It was removed, and behind it, in a hole (evidently made to hold it) was found the bell. This bell is now in the custody of the Society of Antiquaries, London. There seems to be some difficulty in always distinguishing between the sacring-bell and the Sanctus-bell. In some cases they appear to be the same; in others they seem quite distinct.

The *Lay Folks' Mass-book* explained the meaning of the service and of the ritual; told the worshiper when to stand and kneel, and put private devotions into his mouth in rhyme, for their better remembrance. It enjoins: "At the Sacring-bell do reverence to Jesus Christ's presence, holding up both hands, and looking upon the Elevation." The function of the sacring-bell is, then, to inform the congregation that the Elevation of the Host is about to take place.

14. *The Sanctus-bell.* The introduction of the Sanctus (or Sancte) bell is attributed to William of Paris, in 1097; or to Cardinal Guido, in 1200. This bell hung in a cot, built for itself, within the church. The position of the Sanctus-bell cot was on the east end of the roof of the nave.

Some of these pre-Reformation "cots" still remain *in situ* in some of the Old-English churches. The writer has seen one in a village outside Warminster, Wilts., and at Tewkesbury Abbey. There is one at the parish-church of Mells, near Frome. The church belongs to the Perpendicular period, and dates back to about 1450. The cot for the Sancte-bell is formed above the chancel-arch. A lever is attached to the stock of the bell, to which was linked a connecting-rod, which went through the chancel-roof, ending in a loop or ring at such a height from the floor that it could be reached by a hook provided for that purpose. The bell was hung in such a manner that the down-pull and return would cause the clapper to strike the bell three times, so that three pulls would ring the Angelus.

Thus: 1—2—3
1—2—3
1—2—3.

II. THE SECULAR USE OF CHURCH BELLS.

So far our attention has been confined to the religious use of the Old-English church bells. But no article on this subject would be complete without some reference also to the secular purposes they frequently fulfilled.

1. *To allay Storms*, etc. Bells were believed to allay storms, disperse lightning and thunder, stay a pestilence, extinguish a fire, and scare away demons. That the English of the sixteenth century held this belief is proved by an entry in the Churchwardens' Accounts of Spalding, Lincolnshire: "1519, It'm; pd. for ryngny when the Tempest was, iij d."

According to Dr. Brewer,[4] it is still by no means unusual, in France, to ring church bells to ward off the effects of lightning. Nor is this peculiar to France, for even so late as 1852 the Bishop of Malta ordered the church bells to be rung for

[4] *Dictionary of Phrase and Fable*, 9th edit.

an hour to "lay a gale of wind." But the most recent instance with which the writer is acquainted, happened in England in 1899. The curious survival of this quaint superstition was at Dawlish, that pretty, quiet, little seaside resort in Devon. The bells rang furiously when the storm was at its height. And it appears that the bell-ringer holds a special appointment for the purpose.

2. *To guide Wayfarers.* There are, in England, a number of ancient bequests for ringing bells and lighting beacons to guide travelers at night. As church bells were very useful in directing the people home on dark winter evenings, in the days when lands were unenclosed and forests and wild moors abounded, charitable folk often left money to pay the sexton for his labor in ringing at suitable times, when the sound of the church bells might be of service to some belated traveler.

At Hessle, near Hull, a lady who had lost her way on a dark night, and was guided safely home by the bells, showed her gratitude in a practical way by leaving a bequest to the parish clerk on condition that the church bell should be rung every evening. And at Workingham, Berks., a Richard Palmer left in 1664 a bequest to the sexton for ringing the bell every night at eight, and every morning at four o'clock —one reason for ringing this being "that strangers and others who should happen, on winter nights, within hearing of the ringing of the said bell, to lose their way in the country, might be informed of the time of the night, and receive some guidance into the right way". Nor was it land travelers alone for whom such provision was made. The bell-rock, with its lighthouse, was so called from the bell which the monks used to toll, in order that mariners might be warned of their danger.

3. *To summon the Easter Vestry.* In some places the church bells are rung to call together the Easter Vestry meeting, which was convened on Easter Monday to elect the churchwardens for the coming year, pass the annual church-accounts, and transact other business. This is still done in two Lincolnshire parishes: at Epworth, the birthplace of John Wesley; and at Bottesford, which possesses the most perfect specimen of an early English church in the northern portion of that county.

4. *To announce that an Apprentice was out of his Indentures.* A few parishes still cling to an old custom of ringing the church bells to publish the fact that an apprentice in the parish is "out of his time". This is done at Waddington by one or two strokes on the tenor bell.

5. *The Market-bell and the Fair-bell.* It was a very general custom in bygone days to ring the church bells on the day of the local market-day, whether weekly, fortnightly, or monthly; also at the period of the annual fair, to ring the bells at the commencement and close, that the people might know when the fair had begun and ended, as special local laws were in force during this period.

6. *To announce the Arrival of the London Coach.* This was the practice at Derby. When the coach drove through the town, in the olden times, it was usual to announce its arrival by ringing the church bells, that all such as had fish coming might hasten to the coach and secure the fish whilst fairly fresh.

7. *At Wife-Sales.* The latter half of the eighteenth century has gained an unenviable reputation in England by the frequent wife-sales that occurred at that period. These sales were duly reported in the newspapers, without any special comment, as ordinary items of news. The then popular belief was that a husband might thus put away his wife, provided the sale was transacted in a public place, and the woman was handed over to her purchaser with a halter about her neck. In some instances the church bells announced the sale; and in a few places tolls were collected similar to those charged for animals brought to the public market on market-days. This infamous practice of selling wives lasted into the middle of the last century; but there have been isolated cases of it still later.

Whilst still an Anglican, and the married rector of Lavington, Dr. Manning regularly performed the humble office of tolling the church bell. It was part of the discipline he imposed on himself. And on a bitter winter's morning he was to be found ringing away at the village tocsin calling the "yokels" from their beds to spend a few moments in prayer, ere they went to their long and arduous day's labor in the fields. They would rush in, rough and tousled, but the man

who rang the bell which called them would be there, stately and immaculately spruce, for all his lusty ringing.

A song for the times, when the sweet church-chimes,
Called rich and poor to pray,
As they opened their eyes, by the bright sunrise
And when evening died away.

The squire came out from his rich old hall,
And the peasants by two and by three;
The woodman let his hatchet fall,
And the shepherd left his tree.

Through the churchyard dew, by the churchyard yew,
They went both old and young;
With one consent in prayer they bent,
And with one consent they sung.

JOHN R. FRYAR.

THE TRIBUNALS OF THE ROMAN CURIA

III. THE APOSTOLIC SEGNATURA.

IN treating of the Tribunal of the Apostolic Segnatura, the Apostolic Constitution, *Sapienti consilio,* has only the following words: "We have also deemed it well to restore the supreme Tribunal of the Apostolic Segnatura and by these present letters we do restore it, or rather we institute it in the manner determined in the above-mentioned law, suppressing the ancient organization of the Papal Segnatura of Grace and Justice." According to the legislation here set forth a Supreme Tribunal of the Apostolic Segnatura is now instituted, to be regulated by statutes which are given in the *Lex Propria*; and the Papal Segnatura heretofore existing is suppressed.

The term, Segnatura, or Signatura, took its origin from the fact that, when petitions of various kinds were presented to the Sovereign Pontiff, the answer to each petition was accompanied with the signature of the Pope. Some petitions were sent in order to obtain favors; there were others whose purpose was to settle disputes between contending parties. As the Roman Pontiff could not personally examine all those petitions, there were certain officials appointed, *Referendarii Apostolici*, Apostolic Referees, whose duty it was to examine those petitions and declare what answer should be given to

them. For a considerable period a distinction was made between those Referees who were concerned with questions of favor and those who were to give their opinion upon the rights of contestants. Pius IV in the Constitution *Cum nuper* (1 July, 1562) refers to these two species of Referees as recognized by ecclesiastical usage. However, for a long time the same body of Clerics gave their opinion on both kinds of petitions. Sixtus V in the Constitution *Quemadmodum* (22 September, 1586) reduced the number of Referees and defined more exactly the qualifications needed for the office. Subsequently the Referees of Justice were divided by Alexander VII in the Constitution *Inter cetera* (13 June, 1656) into those who possessed the power of voting and those who were devoid of this power. By the same Constitution he established a College of voting Referees, twelve in number. In recent times the Segnatura of Justice had only few functions to perform, such as to decide controversies regarding the nullity of certain judicial acts, while all the duties formerly devolving upon the Segnatura of Favor have been performed by the Sacred Congregations. By the legislation of the Constitution *Sapienti consilio*, both the Segnatura of Justice and that of Grace are now abolished.

THE APOSTOLIC SEGNATURA UNDER THE NEW LEGISLATION.

This Tribunal, which has been instituted by the present Sovereign Pontiff, will be best understood from the Statutes which are set down in the *Lex Propria* and which may be found in the *Acta Apostolicae Sedis* (pages 29-31). So far as the *Lex Propria* refers to the Apostolic Segnatura, it is contained in canons 35 to 43 inclusive, wherein two subjects are treated, viz. the constitution and competence of this tribunal, and its method of judicial procedure.

Constitution and Competence of the Apostolic Segnatura.

This tribunal consists of six Cardinals chosen by the Sovereign Pontiff, who also designates one of them as Prefect. There is also an Assistant or Secretary, who under the direction of the Prefect is to do all that may be required for the preparation and expedition of cases. There is likewise appointed at least one Notary, whose duty it is to assist the Secretary, and one custodian of the office chamber of the Segna-

tura. The former official should be a priest; the latter should be a layman. Besides, Consultors are appointed by the Sovereign Pontiff in order that they may examine and give their opinion on whatever questions may be presented to them by the tribunal. Whatever regulations have been made for the officials of the Rota in regard to their nomination and discipline are to apply *cum proportione* to the officers of this Tribunal.

Its province is confined to questions relating to Auditors of the Rota and to the sentences pronounced by them. Thus if objection be made against an Auditor, or if he have inflicted injury upon any one, it belongs to the Apostolic Segnatura to investigate the case and to give judgment thereon. Similarly, if a charge of nullity be brought against a sentence of the Rota, or if a demand be made for entire compensation against a Rotal sentence which has already passed into a *res judicata,* it appertains to the Apostolic Segnatura to take cognizance and give judgment.

Mode of Judicial Procedure.

In the first of the six canons (n. 38) upon the subject contained in the *Lex Propria,* it is laid down that a petition for compensation, as also a petition for the introduction of a case of nullity against a sentence of the Rota, may be admitted within a period of three months after the finding of a document, or the ascertaining of a cause justifying recourse to these remedies. But it is declared in the following canon (n. 39) that this petition for compensation does not suspend the execution of judgment. This tribunal is nevertheless empowered to issue an order to restrain execution, or to oblige the victorious party to give security for making full compensation.

In order that a case may be brought before this tribunal, a statement must be presented to the Secretary of the Segnatura. This official along with the Cardinal Prefect must examine the statement and declare whether it has sufficient foundation or not. In the former supposition it is admitted; in the latter it is rejected. When a criminal case is brought against one or more of the Auditors of the Rota on the ground of violation of secrecy, or on the ground of damages inflicted through null or unjust acts in their judicial capacity, strict canonical pro-

cedure prescribed by Canon Law is to be observed. In the trials against Auditors on other grounds, the Apostolic Segnatura is not bound by all the canonical observances, looking solely, as it should, to the attainment of truth, citing however interested parties and fixing some term for the presentation of claims. Other particular regulations to be observed by the Apostolic Segnatura in its judicial procedure are found in canons 41, 42, and 43 of the *Lex Propria* and need not here be given in detail. In the last mentioned canon (43) there is a general regulation set down, viz. that for the proper expedition of judicial business, whenever the special rules given for the Apostolic Segnatura are insufficient, this tribunal is to be guided by the laws laid down for the S. Rota and by the enactments of common law.

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[TO BE CONTINUED.]

A NEW TRANSLATION OF I COR. 9: 3–6

My defence to them that examine me is this:
Have we not a right to eat and to drink?
Have we not a right to have a sister-woman go about, as well as the rest of the Apostles, and the brethren of the Lord, and Cephas? [1]
Or—I alone and Barnabas—have we no right, without working?

ST. PAUL is defending himself: "My defence . . . is this." He is asserting and proving a right which his enemies denied. "Have we not a right?" In order to understand his defence, we must know what the accusations were that were brought against him. And we must examine his arguments to see what right he is claiming and proving. Then we will be ready to examine and understand the text.

ACCUSATIONS AGAINST ST. PAUL.

St. Paul founded the Church at Corinth. He stayed for a

[1] The Catholic translation of these words reads:
"Have we not power to lead about a sister, a woman?"
The common Catholic interpretation makes these women ministering matrons, who supplied the wants of the Apostles, as they did those of Jesus when He was alive. (Mt. 27: 55; Lk. 8: 1).
The Protestant translation (R. V.) reads:
"Have we no right to lead about a wife that is a believer?"
The Protestant translation and interpretation make these women the wives of the Apostles.
The translation and interpretation given in this paper differ from both.

time with Aquila and his wife Priscilla (or Prisca). Afterward he hired lodgings from Titus Justus, whose house adjoined the synagogue (Acts 18).

During the year and a half that St. Paul remained at Corinth he accepted nothing for himself or Barnabas or for the women who helped him. He supported himself and his helpers by working at his trade of tent-making and by the contributions of friends received from other places.

One reason why St. Paul accepted nothing was to encourage the Corinthians by his own generosity, to be more generous to their needy brethren in Judea. St. Paul often had to beg for money; even in this letter (16: 1) to them he has to ask for a collection. Another reason may have been to shame his lazy brethren who did nothing, and who wished to live on the Church. Concerning this class he uses very strong language in his Epistle to the Thessalonians:

> Ye need not that I write to you . . . to work with your own hands, as I commanded you. (I Thess. 4: 9-11.)
>
> If anyone will not work, neither let him eat. (II Thess. 3: 10-12.)
>
> You yourselves know how ye ought to imitate us . . . neither did we eat bread for naught at any man's hand. (II Thess. 3: 7-8.)

St. Paul's generosity in refusing for himself and his helpers what the other preachers accepted, money from the Church, was used by his enemies as an argument against him. If he had a right to support from the Church, they said, he certainly would have taken it. His not taking it was an acknowledgment that he had no right to it, and also an acknowledgment of his inferiority to the other Apostles. Some were mean enough to assert that his apparent generosity was only a cloak to hide his covetousness, to throw people off their guard, in order to enable him to steal more from the collections for the needy brethren.

The arguments and insinuations of his enemies must have been adroitly put; their explanations of his generosity in accepting no support from the Corinthians evidently had undermined his authority, and made it imperatively necessary for him to defend himself. Stung to the quick and burning with indignation he says: "This is my defence to them that examine me. Have we not a right to eat and to drink" etc. [at your expense]?

Let us now take St. Paul's arguments. From them we will see clearly the one question at issue—whether or not he had a right to be supported by the Corinthians when he was laboring for them. He never used this right; he never will; but he had it. From his non-use of it his enemies tried to prove its non-existence. In his arguments St. Paul completely silenced his opponents; his arguments were unanswerable.

ST. PAUL'S ARGUMENTS PROVING HIS RIGHT TO SUPPORT FROM THE CORINTHIANS.

1. What soldier ever serveth at his own charges?
Who planteth a vineyard and eateth not the fruit thereof?
Or, who feedeth a flock and eateth not the milk of the flock? (9:7).

Every one has a right to be supported by the work to which he gives his time and labor. It is a simple matter of justice. The whole world admits it. St. Paul was a Christian soldier fighting for the Church; the Church therefore should support him. His Corinthian converts were the vineyard that he had planted; they were the sheep that he had fed with the Gospel, therefore he had a right to be supported by them.

2. St. Paul's next argument (the same argument in another form) is taken from the law of Moses:

Saith not the law also the same?
For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth? Or saith he it, as he doubtless doth, for our sake?
Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth in hope of partaking. (8-10.)

The right of every one to be supported by his labor was impressed on the Israelites by a remarkable law: they were not allowed to prevent the animals from eating the food that they were treading out. St. Paul's enemies treated him worse than they did their oxen. The Corinthians were the land that St. Paul had tilled; therefore also according to the law of Moses he had a right to support from them.

3. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? (11.)

Even if the Corinthians had given him carnal things (food and drink) they would still be his debtors, for there is no comparison between the spiritual things that they had received from him, and meat and drink (carnal things).

4. An argument *a fortiori*:

If others partake of this right over you, do not we yet more? Nevertheless we did not use this right. (12.)

The labors of St. Paul for the Corinthians were greater than those of all who succeeded him; therefore he had a greater right to support from the Corinthians than they.

5. Know ye not that they that minister about sacred things, eat of the things of the temple, and they that wait upon the altar have their portion with the altar? (13.)

This is another argument from the Mosaic law.

6. Even so did the Lord ordain that they who proclaim the gospel, should live of the gospel.

But I have used none of these things: and I write not these things, that it may be so done in my case. (14-15.)

St. Paul's six arguments are one and the same argument in different forms: "The laborer is worthy of his hire" (Lk. 10: 7). It is self-evident. The whole human race asserts it. The law of Moses enforced it. Jesus proclaimed it. When He sent His disciples to preach, He would not allow them to take money with them: He wished those to whom they preached to support them. He said: "The laborer is worthy of his food" (Mt. 10: 10). St. Paul and his helpers, both men and women, labored for the Corinthians during his stay of a year and a half at Corinth; therefore they had a right to support from the Corinthians.

St. Paul's enemies said that, since he had never seen Jesus whilst He was on earth, he could not be compared with those who had seen Him, and that he had not the same right to support from the Church as they. St. Paul does not notice this assertion in his arguments; he bases his right to support simply on work. Whoever works has a right to support from those for whom he works.

St. Paul never wanted anything from the Corinthians; he

never took anything, and never would; but he asserts and proves, and more than proves, his right by unanswerable arguments, in order to confound his malicious enemies who had undermined his authority at Corinth.

We have finished our introductory remarks, and are now ready for our text. We will first take the words of the text one by one, and then take the sentence as a whole.

THE WORDS OF THE TEXT.

μὴ οὐκ ἐχομεν ἐξουσίαν. *Have we not a right?* There are two negatives in this sentence, *me ouk*. If the two are equivalent to one, the sentence may be translated: Have we *not* a right? or, Have we *no* right? If the two negatives neutralize each other, the sentence should read: Have we *a* right? The reader may take whichever he prefers.

To eat and to drink, i. e. without working at our trade; in other words, at the expense of the Church, like the rest of the Apostles. "Have we not a right to eat and to drink?" taken alone, does not make sense. No one denied St. Paul's right to eat at his own expense, or when his friends paid for it. What they denied was his right to eat at the expense of the Church.

Have we not a right? The repetition of these words makes the sentence more emphatic.

ἀδελφὴν γυναῖκα περιάγειν. (*To have*) *a sister-woman go about*, i. e. at the expense of the Church. No one denied St. Paul's right to the help of women at his own or at their own expense.

A sister-woman. R. V. is right in putting these words in apposition; the older versions were wrong in separating them.

Brother and sister were the names that the first Christians used in addressing and in speaking of each other. A sister-woman may mean a Christian woman, a woman "who is a believer" (R.Vm); or it may be a technical term for those women who devoted their time to religious work, instructing and preparing women for baptism. Sister to-day is the technical name for members of religious communities of women.

Go about, περιάγειν, in classical Greek is both intransitive (to go about) and transitive (to lead about). In the New Testament it is found six times [2] and always means to go about.

[2] "And Jesus *periagen* (went about) in all Galilee teaching." (Mt. 4:23.)

Note continued on next page.

These six texts are the only ones in the New Testament in which *periagein* is found. In half of them it expresses the going about of Jesus on His missionary journeys; in one, the going about of the Pharisees on their missionary journeys; in another, the going about of Elymas after he had been struck blind; and in the remaining text shall we not translate as it is translated in all the other texts? If we do, it tells us of the going about of the sister-women on their missionary journeys into the houses of the women, whither the apostles could not go, to instruct them and prepare them for baptism.

As well as the rest of the Apostles, and the brethren of the Lord, and Cephas. Who these men were does not matter, at present; they worked and were supported by the Church; St. Paul worked and therefore had the same right to be supported as they. These words make what goes before intelligible.

Have we not a right to eat and drink, *as well as the rest,* i. e. at the expense of the Church? Have we not a right to have a sister-woman go about, *as well as the rest,* i. e. at the expense of the Church? The sister-women who helped the other missionaries were supported by the Church; those that helped St. Paul supported themselves, or were supported by him. They had a right to support from the Church because they worked for it; St. Paul had a right to demand support for them, for they were an absolute necessity in the beginning; without their aid the blessings of Christianity would have been restricted almost exclusively to men.

Or—I alone and Barnabas. All the other missionaries at Corinth except himself and Barnabas got their living from the Church.

οὐκ ἔχομεν ἐξουσίαν; *Have we no right?* i. e. to meat and drink, and the aid of the sister-women.

Without working, i. e. working at our trade of tent-making.

μὴ ἐργάζεσθαι, lit. not to work; or without working; to forbear

"And Jesus *periagen* (went about) all the cities and towns teaching." (Mt. 9:35.)

"And He *periagen* (went about) the villages preaching." (Mk. 6:6.)

"Woe to you Scribes and Pharisees, hypocrites: for *periagete* (ye go about) sea and land to make one proselyte." (Mt. 23:15.)

Elymas the sorcerer "*periagon* (going about) sought some one to lead him by the hand." (Acts 13:11.)

"Have we not a right to have a sister-woman *periagein* (go about)?" (I Cor. 9:5.)

working. A.R.V. To stop working. These or any other equivalent phrases are correct translations.

We will now take the sentence as a whole, and then we will be ready to answer objections:

THE SENTENCE.

It is a compound sentence: its two members are connected by the disjunctive conjunction *or*. I will put it diagrammatically to make it clearer, and I will put in italics the words that are understood.

1.
Have we a right (bis) [to eat and to drink, *to have* a sister-woman go about,] *without working*

as well as the rest of the Apostles, and the brethren of the Lord and Cephas?

2. Or—I alone and Barnabas—

have we no right [*to eat and to drink, to have a sister-woman go about,*] without working?

In both members of the sentence we have: the same subject *we*; the same verb, *have*; the same object, *right*. There are two coördinate clauses in the first member of the sentence: "Have we a right," is repeated: (1) Have we a right to eat and to drink? (2) Have we a right to have a sister-woman go about? It might have been repeated oftener, e. g.: (1) Have we a right to eat? (2) Have we a right to drink? (3) Have we a right to have a sister-woman go about?

St. Paul's enumeration is not complete; he had also a right to clothing, shelter, and other things; but he mentions only two—*food*, without which no one can live, and the *help of sister-women*, without whom there could have been but few women converts.

The complete object of the sentence is: "A right to eat and to drink and to have a sister-woman go about, without working" (i. e. at your expense).

To eat, etc. is expressed in the first member, and understood in the second. *Without working* is expressed in the second member, and understood in the first. It is easily understood in the first member, because it is implied in the phrase "*as well as the rest*," etc., who had food etc. at your expense, without working.

In the first member we have a double negative, *me ouk*; here we have treated it as an affirmative, since two negatives sometimes neutralize each other. The reader may substitute "Have we not" instead, if he wishes.

There is but a single negative, *ouk,* before "have" in the second member of the sentence, so this clause must be negative: "Have we *no* right?" If we insist on the meaning of the disjunctive conjunction *or*, which binds the two members together, since *or* makes two members mutually exclusive, it will determine the meaning of the two negatives in the first member. When one member having *or* for a connective is negative the other member must be affirmative, and so the sentence must be, as we have written it: "Have we *a* right . . . or, have we *no* right, to eat," etc.

Questions and Objections.

1. Who were the sister-women who aided St. Paul and Barnabas at Corinth? Phoebe probably was the chief one. St. Paul speaks of her as "Phoebe our sister, who is a servant of the Church that is at Cenchreae."[3] (Rom. 16: 1.) Priscilla (or Prisca), the wife of Aquila, was another invaluable assistant of St. Paul. She with the aid of her husband converted the great Jewish Scripture scholar Apollo (or Apollos).[4] St. Paul speaks of her and her husband as "my fellow workers in Christ Jesus." (Rom. 16: 3.) He mentions her first; she is also mentioned first in the Acts,—an evidence that she was more prominent in evangelical work than her husband. Of Euodia and Syntyche, St. Paul says: "They labored with me in the Gospel." (Phil. 4: 3.) But he does not say where. He mentions other women workers also: "Mary (of Rome) who bestowed much labor on you" (Rom. 16:6); "Tryphaena and Tryphosa who labor in the Lord"; "Persis the beloved who labored much in the Lord" (Rom. 16: 12).

We know only the names of a few of the women who helped St. Paul; we have no means of knowing how many he had to help him at Corinth. From the singular, "a sister-woman", we must not infer that St. Paul and Barnabas had only one woman to help them in their ministry: more women than men

[3] Cenchreae was a suburb of Corinth.

[4] Acts 18: 24. 26.

were needed. St. Paul alone could preach to all those who came to his house, but he needed several sister-women to visit the Jewish and Gentile women in their homes.

2. The fact that no other New Testament writer uses *periagein* in a transitive sense (to lead about) is no proof that St. Paul may not have done so. Therefore, it may be argued, the meaning of his words may be: "Have we not a right *to lead about* a sister-woman?"

No, this cannot be his meaning; for whilst he was at Corinth for a year and a half he led no one about. He stayed at the house of Titus Justus, working at his trade most of the time, and preaching to those who came there on the Sabbath day and at other times. He led no women; he sent them, to go about to those women who wished to be instructed in the Christian religion.

3. But may St. Paul not be speaking of something that he did not do, but which the other Apostles did? He says: "Have I not a right . . . as the rest of the Apostles?"

The only thing the others did which St. Paul did not do, was to take pay for services performed. This is the only question of which St. Paul is talking. He is talking of the things that both he and others did; he preached and they preached; he had women to help him and so had they; all his work was given gratis, whereas for theirs they received pay. This is the only point in which they differed. The whole question is about work, and the right of everyone to be paid for his work. The forgetfulness of the one and only question at issue is the cause of all the confusion that had arisen about the meaning of I Cor. 9: 3-6.

Appendix.

THE PROTESTANT TRANSLATION OF GYNE IN I COR. 9: 5.

Gyne is the Greek word translated in the Catholic versions *woman*, and in the Protestant versions *wife*, in this text. The nominative case is *gyne*, and the accusative case *gynaika*.

In the first edition of the Authorized Prot. Version the text was translated: "Have we not power to lead about a sister a *wife*", with *woman* in the margin. In later editions the alternative reading *woman* was left out of the margin, for Protestants felt sure that the sister-woman spoken of was a wife.

I will give the reasons *pro* and *con*, for this rendering, in conversational form, a Catholic and Protestant being the speakers.

Protestant: Is not the Greek word *gyne* a more honorable term than its English equivalent *woman*?

Catholic: Yes, it is. *Gyne* is the word that the Evangelist puts in the mouth of Jesus when He is speaking to His Mother from the cross (Jn. 19: 26).

P. Did not the Greeks use the word *gyne* more commonly than the specific words for wife, in speaking of their wives?

C. They did; even some English-speaking men say "my woman" oftener than "my wife".

P. When we meet the word *gyne*, how can we tell whether the woman spoken of is a wife or not?

C. Sometimes we cannot tell; but usually it is evident from the context. The means of determining its meaning are the same in Greek as in English, e. g. if a man says, my woman, your woman, his woman, their women, we know that the women spoken of are wives.

P. That is one means of determining the meaning of *gyne*; but the verb *periagein* determines its meaning just as well. If a respectable man leads about (*periagein*) a woman, the woman led about must be his wife.

C. I have shown that *periagein* in the New Testament is always intransitive; it means *to go about*, not *to lead about*.

P. But I do not accept your translation or explanation. I take it transitively, to lead about. The woman that a respectable man leads about is his wife.

C. If you are talking of a man who is leading about animals, of a guide leading about tourists, of a professor leading about his scholars, whether they are men or women, *periagein* is the proper word. But even in English a man is not speaking respectfully of his wife, if he says he leads her about. In Greek *periagein gynaika* could not be tolerated; this phrase is not found anywhere in the whole of Greek literature, where there is any question of husband and wife.

P. I know *periagein* (active voice) is not the proper word; St. Paul, had he spoken grammatically, should have said *periagesthai* (middle) which means to lead about *with oneself* (in one's company). Winer, the eminent New Testament Greek scholar, speaking of this very word and text, says: "It would not be at all surprising if foreigners, who had not a native's instinctive insight into the language, should occasionally fail to notice the shades of meaning conveyed by the middle voice, delicate as these sometimes are." [5]

[5] Winer, *Grammar of N. T. Gk.*, p. 322, 3rd. ed. rev.

C. We are foreigners to Greek, and yet we can see the difference between *periagein* and *periagesthai;* we cannot suppose any such ignorance on the part of St. Paul. Greek was the language that he spoke and wrote, and wrote correctly too. James Hope Moulton, who has revised his father's edition of Winer's Grammar says: "'The N. T. writers were perfectly capable of preserving the distinction between the active and the middle'. Such is the authoritative summary of Blass (p. 186), which makes it superfluous for us to labor any proof." [6]

P. But Winer says that "perhaps" the active is used for the middle even in Xenophon's Cyr., 2, 2, 28 (Winer, p. 322).

C. Xenophon is speaking of a boy led about (*periagein*) for immoral purposes. In that case it does not matter which voice is used, whether he was led about (active) or led about with oneself (in one's company) (middle).

We can see no reason for supposing that Xenophon intended to use the more honorable term (*periagesthai*), and by mistake or oversight used the less honorable term (*periagein*). Was Xenophon a "foreigner who had not a native's instinctive insight" into the Greek language?

It is a waste of time to try to make the sister-women spoken of in I Cor. 9:5, wives by the aid of *periagein*. Some of these women were wives, some widows, some maidens: all were workers in the Lord. It is only as workers that St. Paul considers them; as such they deserved support from the Church for which they were laboring.

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THE ORGANIZATION AND PRESENT CONDITION OF THE GREEK CHURCH.

I.

THERE is no doubt that one of the most deplorable and tragic events in the history of the Church is that which was formally commenced under Photius in the ninth century and consummated under Michael Cerularius in the eleventh; and it may be safely said that there is no question of a like importance to which so little serious thought is commonly given. When we consider the magnitude of the issues involved, the prevailing ignorance and indifference relative to

[6] J. H. Moulton's *Gram.*, p. 168, ed. 1906.

this significant question are simply amazing. True, one's sense of proportion is always liable to be affected by the perspective of time and space. We are attracted by the comparatively trivial matters that happen during or near our own time and at our own doors more than by the momentous facts of the far distant East, centuries agone. To use a parallel simile with one of our great English writers, a manslaughter in Boston attracts more attention than a Buddhist rebellion in China.

To keep our sense of proportion correct we must remember that there was a far greater and more lamentable schism in the Catholic Church in the ninth century, than that witnessed in the Reformation during the so-called golden age of unity of the sixteenth century. It is sad enough to think of the twenty-one millions of Anglicans and sixty millions of Evangelical Germans, but sadder still to think of the ninety-five millions of Orthodox Easterns, children of the great apostolic churches of Alexandria, Antioch, Jerusalem,—names whose glory is second only to the See of Peter.

The great Eastern Schism was that which separated Constantinople from Rome in the ninth and again in the eleventh century. I am not now speaking of the Nestorians, who left the Church after the Council of Ephesus, and whom the Emperor Zeno drove out of his empire into Persia. Nor do I refer to the four great bodies that fell away after the Council of Chalcedon, — the Egyptians, Abyssinians, Syrians, and Armenians. All these great bodies had existed for centuries before the greatest of all schisms cut away Eastern Christendom from Rome.

This great Eastern Schism has been attributed to Photius and Michael Cerularius. Without wishing to defend or extenuate the evil wrought by these disobedient and ambitious men, I may say that they were the occasion rather than the cause, just as the discussions on the *Filioque* or the *Epiklesis* were the pretexts and not the real reasons for the separation. The true cause of the separation is to be found in political reasons and the growing ambition of the bishops of Constantinople. The Greek Patriarch, making use of the racial rivalry, the want of mutual sympathy, the jealousies and narrow nationalism by which the East and West were divided, had a fatal effect in bringing about the Schism. Originally

there had been but three patriarchal sees, Rome, Alexandria and Antioch. Rome ever, as now, held the first place and exercised her jurisdiction over the whole Catholic Church. Their rank was already an ancient custom before Constantinople was ever heard of, yea even the bishop of Constantinople or Byzantium, as it was called, had no claim to any rank. He was under the Metropolitan of Heraclea. In the year 323, the emperor Constantine moved to Byzantium and made it the capital of the empire. The New Rome was to be the equal of the Old, and so its bishops did not see why they could not have a share in the honors. The emperors, who kept shamefully interfering in ecclesiastical affairs, did everything to favor their rise, for the more the minds of their subjects were turned to Constantinople the better for their centralizing policy. Alexandria, Antioch, and Jerusalem went down in importance, being tainted with Monophysism; and we find John the Faster of Constantinople, in the sixth century, assuming the title of Ecumenical Patriarch,—a title sternly opposed by Gregory the Great. Even Pope St. Leo as early as the fifth century had to protest against the usurpation of the Byzantine prelates: "The presence of the Emperor," he says, "may constitute a royal residence, but it does not create an apostolic see, divine affairs not being regulated after the manner of human matters." We do not wonder, then, that centuries before the final disaster the Patriarchs of Constantinople and their followers hated Rome. They wished to be in the religious sphere what the emperors were in the political—the spiritual chiefs of the East. The emperors were always publishing civil decrees to regulate church matters, so that in the ninth century we find Eastern "Orthodox" Christendom mostly the same as the Byzantine Empire. They strove to withdraw themselves as far as possible from the See of Rome. Many bishops, it is true, such as St. Chrysostom and St. Flavian, had recourse to the Holy See; the canons of Sardica had sanctioned appeal to the Roman Pontiff, and both bishops and priests had used the right. Even the emperors themselves had more than once recognized the Primacy of the See of Rome. Nevertheless out of the fifty-eight patriarchs who succeeded each other in the See of Constantinople from Metrophanes in 315, to Photius in 857,

twenty-one were heretics or suspected of heresy. Altogether, if we add up all the periods, we find during the 464 years between the founding of Constantinople and the seventh General Council, no less than 203 years during which the Byzantine Church had been out of communion with Rome and the West. But these interruptions were only passing. To all these causes which prepared men's minds for schism, add the state of servitude to which the emperors had striven to reduce the clergy and the efforts of the imperial policy to withdraw itself from the influence of the Holy See, and one has the principal causes of the great break of the ninth century.

At the death of Theophilus in 841 the Byzantine throne was occupied by Theodora, who acted as regent for her son Michael III, known in history as Michael the Drunkard, on account of his depraved and drunken habits. During the fourteen years of her reign she restored the images to the churches and ejected the Iconoclast John from the patriarchate. Her benign influence brought prosperity and order to the empire until the year 865, when the intrigues of her brother, the incestuous Bardus, deprived her of her power and commenced the trouble that culminated in the fatal schism. Cæsar Bardus was the tutor and uncle of Michael the Drunkard. Having forced Theodora to retire, he influenced the son to compel the mother to join a convent and take the veil, lest she should marry again and beget children who might some day claim the sceptre. The Court under Michael's reign was in a state of indescribable corruption. The courtiers were made to play the part of priests and bishops in clerical attire, and all the sacred rites of religion were by the order of the sodden emperor ridiculed and administered by buffons as wicked as their master. Bardus had put away his lawful wife and lived in open and shameless lust with his daughter-in-law, Eudoxia. The saintly Ignatius was the Patriarch of Constantinople, and, like the Baptist of old reproving Herod, he offered a determined resistance to the scandalous conduct of Bardus, to whom he publicly denied Holy Communion, unless he would promise to return to his wife and break off his sinful habits.

Enraged at this episcopal rebuke and at the refusal of Igna-

tius to violate the canons in the case of Theodora's monastic investiture, Bardus encompassed the downfall of Ignatius. He made out the Patriarch to be a seditious man, who was in league with Theodora in a conspiracy. Bardus succeeded, and Michael, who took his uncle's part throughout, had the Patriarch deposed and dragged with his adherents to the island of Terebenth, and Photius a layman appointed to the patriarchal throne. This layman was gifted with all the qualities that make the head of a sect—unbridled ambition, talents, indomitable courage, and hypocrisy. Nevertheless his enterprise would have failed if the state of the empire had not favored him. In six days, in defiance of Canon Law, the new patriarch received Holy Orders from the hands of an excommunicated bishop. To legitimize this sacrilegious usurpation there was a pretence of election, and to silence the many voices raised in opposition, Photius and Bardus felt that they must have the Pope on their side. They wrote letters to Rome claiming that Ignatius had resigned voluntarily and was living retired and honored in a monastery. The emperor on his side affirmed the same things and sent an ambassador and four Greek bishops, with the most magnificent presents, to beg the Pontiff to send thither legates who would pacify men's minds, troubled by the revival of the Iconoclastic party. But neither hypocrisy, nor lies, nor presents succeeded with the Sovereign Pontiff — the indomitable and glorious Nicholas I. He refused to ratify the irregular ordination of Photius, but consented to send two legates to Constantinople to examine the facts in the case. The legates, Rodoald and Zacharias, were bribed by the emperor and took part in the deposition of Ignatius in a Council of three hundred and eighteen bishops, whom Photius and Bardus had seduced.

On their return to Rome they tried to deceive the Pope, but when he had read the acts of the Synod, he saw at once that the legates had been unfaithful and protested against all they had done. The Pope later on declared that Photius had fallen from the priesthood. Ignatius was reinstated, and the perfidious legates were excommunicated. The emperor at the instigation of Photius wrote letters refusing to recognize the spiritual supremacy of Rome. Seeing that he was supported

by the emperor and having surrounded himself with numerous creatures among the clergy and people, Photius considered himself strong enough to try a schism. He assumed the title of Ecumenical Patriarch, which several of his predecessors had appropriated to themselves against the will of the Pope, and wrote an encyclical to the Oriental bishops to convene them in Council at Constantinople. In this encyclical he accuses the Latins of five crimes: they fasted on Saturdays; they eat butter, eggs, and cheese in Quinquagesima week; they imposed the yoke of celibacy on the priests; they denied the priests the rights of administering Confirmation; and they changed and corrupted the Creed by the addition of the *Filioque*. All his points are local customs which no one has ever tried to impose on them, yet his document becomes the charter of the Schismatical Church.

For ten years Photius had triumphed when suddenly a dramatic change took place. Bardus and Michael in a drunken debauch met their death. Philip of Macedonia, who was suspected of being the perpetrator of the crime, became emperor and sought peace. He expelled Photius and re-established Ignatius. The latter and the emperor turned their eyes toward Rome—the mother and mistress of all churches. An embassy was sent thither. The false acts of the Council convened by Photius were condemned and burned, and Adrian II, who had succeeded Nicholas, once more renewed the condemnation of his predecessor. The embassy returned to Constantinople accompanied by three legates from the Pope, who were charged to preside at the Eighth Ecumenical Council, held at Constantinople, in which Ignatius was re-instated in his see. Union with Rome was thus re-established, but the germs of disunion remained. Nevertheless the union subsisted until the death of Ignatius in 877.

In the meantime, Photius gained the favor of Basil by working up a mythical pedigree for him. His party, already a strong one, wanted their hero back and as the see was now lawfully vacant Pope John VIII consented and acknowledged him as the lawful bishop of the see he so long coveted. This concession of the Pope has been much discussed. It has been attributed to weakness of character, and one of the explanations of the Pope Joan myth is that it began as an irony on this very act of John VIII.

As soon as he was thus recognized, Photius wanted a council to meet at Constantinople, his primary motive being to counteract the effect of the one that excommunicated him. Pope John sent legates who behaved nearly as bad as those sent by Nicholas I. Photius was master of the Council. He violently abused the Synod of 869, and renewed his charges against the Latins, especially the *Filioque* clause, and claimed Bulgaria as a part of the Patriarchate of Constantinople. This schism lasted until the death of Basil, when Photius once more had to go into exile. Leo the Philosopher, the son and successor of Basil, had personal reasons for hating Photius; he expelled him from his see and confined him in a monastery where five years later he died. Such was the end of the man whom the Schismatical Greeks venerate as a saint on the sixth day of February, and whom we rightly regard as the Luther of the Greek Schism, and the greatest enemy Christian unity ever had.

For nearly a century and a half after the second deposition of Photius, the union of the Greeks with the See of Peter remained unbroken. Under seventeen successive Patriarchs they continued to recognize the supremacy of Rome, until the reign of Michael Cerularius in the year 1053. With less education and less ability than Photius, Michael had in common with him ambition and the art of falsifying Pontifical documents; still nine years elapsed before he thought himself secure in setting aside completely the yoke of Pontifical authority. In the midst of "perfect peace", he issued complaints against the Latins, and to the charges of Photius he added new ones,—such as the custom of shaving; of eating the flesh of strangled animals; of bishops wearing rings; and of conferring baptism by only one immersion. Above all he sharply upbraided the Latins with consecrating in unleavened bread,—a usage, we may remark, which even the virulent Photius had not thought of condemning. It was by this question of leavened or azyme bread that Michael Cerularius drew to his party the Greek patriarch of Antioch. But he did not confine himself to recriminations; he closed the churches of the Latins throughout all his jurisdiction, desecrated the Blessed Sacrament, rebaptized those who had received baptism according to the Latin rite, and excommunicated those

who had recourse to Rome. The Pope sent three legates to recall the patriarch to a sense of his duty. They were received by the emperor, but the patriarch refused to see them. The legates, finding their efforts useless, proceeded to spiritual penalties. It was the sixteenth day of July, 1056, and Santa Sophia was full of people and priests. The Holy Liturgy had just begun when the three legates walked up the aisle of the great church and placed their bull of excommunication on the main altar. As they turned their backs, they said, "Let God see and judge." Michael made the people believe that the legates were imposters and had not been sent by the Pope. He worked unceasingly to strengthen the schism, drawing with him the bishops of Bulgaria, and the partiarch of Antioch, and probably those of Alexandria and Jerusalem, now negligible quantities under Moslem jurisdiction. After the schism Michael became by far the strongest man in Constantinople until his death just as he had been condemned for treason.

Here ends the greatest and most disastrous quarrel that ever rent the Church of Christ. Here is the worst story of arrogance and insolence on the part of the enemies of Rome; and, despite the attempts at general reunion and partial reunion, the great schism still continues. Nor did the capture of Constantinople by the Crusaders in 1204 help to bring back union; on the contrary, it increased the hatred of the Greeks against the Latins and broadened the separation still more, and with good reason.

I pass over the attempts of reunion at Bari in 1098, at Lyons in 1273, at Florence in 1493. They all came to nothing. The fall of the Byzantine empire and the capture of Constantinople by Mohamed II in 1453, forcibly put an end to all relations between the East and the West. The Turk overturned the very altar on which the legates laid their act of excommunication, and the great church that had been the centre of the schism is now a Moslem mosque. God had seen and judged.

II.

The so-called Greek Church consists at present of sixteen independent branches over which the patriarch of Constan-

tinople has a primacy of honor but not of jurisdiction. At first there were but four patriarchs, but since the schism eleven others have been added. As each state liberated itself and formed into an independent political entity, so its church became an ecclesiastically independent church, though the patriarch of Constantinople strongly resented this. So there are at present, exclusive of the four patriarchates and the autocephalous church of Cyprus, the following national churches, really independent and self-governing: Russia, Servia, Greece, Montenegro, Roumania, Bulgaria, Carlovitz Bosnia, Herzegovina, Hermannstadt, and the monastery of Mount Sinai. Although they are independent of one another, they all recognize each other as sister churches in Jesus Christ. They are entirely separate from Constantinople, and maintain with it only a communion of belief and of liturgical rites. The Russian branch, which contains four-fifths of the Eastern schismatic Christians, is under the power of the Czar; with him lies the choice of the members of the Synod and their dismissal.

The great turning-point in history for the Greek Church was the Turkish conquest in 1453, when Constantine XII died so honorable a death. The Christians were allowed to keep their religion and customs, and the patriarch, while degraded through having been invested by the Sultan, and compelled to pay a heavy bribe for his appointment, yet became the civil head of his people. But I believe this latter privilege has disappeared since 1856. He is named for life and cannot be deposed except for the crime of high treason. The Synod, however, can demand his deposition either for violation of the "Orthodox" faith or maladministration of the patriarchate. This last point has often been the cause of intrigue and consequently of unjust depositions, so much so that scarcely any patriarch now reigns more that three successive years. At present there are three or four ex-patriarchs waiting until the wheel turns that they may be again re-elected.

To assist him in his spiritual and temporal functions, the patriarch has a Council called the Holy Synod, composed of twelve bishops of metropolitan rank, and a mixed Council, of four members from the Synod and eight laymen, elected by the orthodox population of Constantinople. Appeals from

the decisions of bishops are tried by the Synod, whose judgments are final. To it alone belongs the right of judging the patriarch, and pronouncing on his guilt or innocence, except in the case of high treason, which is reserved to the Council of State. It regulates the ecclesiastical revenues and makes their distribution, and its meetings are generally held on Sundays or feastdays after divine service.

When the patriarchal see is vacant, the Synod as well as the archbishops and bishops present in Constantinople, in the presence of the Government commissary, vote on the choice of three candidates of metropolitan dignity. The choice is handed over to the community or nation, who mark one of the three candidates, whom they accept by the ancient exclamation of "Axios". The Synod then transmits the result to the Porte to be confirmed by the Sultan, who has even then the right to reject him. The newly-elected after the payment of a large sum, which is often an inducement to the Sultan to unjustly change patriarchs, receives the *Berat* in which his powers and privileges are determined and detailed as follows:

> The patriarch has the direction of the Orthodox Greek churches and monasteries, and the superintendence of their financial administration. He may at his pleasure nominate and depose the archbishops and bishops. It is on his proposition that the Porte grants the Berats necessary to newly-nominated bishops. The patriarchs of Alexandria, Antioch, and Jerusalem cannot come to the capital without the permission of the patriarch and his Synod.
>
> The patriarch and his vicar have the entire duties on marriages and wills.
>
> The patriarch has the right of inflicting penalties on members of the clergy conformably to the canons of the Church. All the faithful are rigorously bound to obedience to the patriarch, who can strike them with excommunication and refuse them ecclesiastical burial.

He has also the right to plant the cross in the spot where the altar is to be placed in a church or monastery, thereby making it subject to him, and he has the exclusive right of consecrating the holy chrism. This latter is prepared by officially appointed chemists in Constantinople. Besides olive oil and balsam it has fifty-five other ingredients in its com-

position. It is made in large vessels and consecrated on Maundy Thursday. Both priests and people fear the excommunication of the patriarch, for it deprives them of all defense before Mussulmans and of ecclesiastical sepulture, if they die unabsolved. His revenues are considerable. The Court pays him five hundred thousand piastres a year; the dues from metropolitans and bishops amount to three hundred thousand piastres; the faithful contribute one hundred and twenty thousand; while Austria contributes fifty-eight thousand for Herzegovina and Bosnia. So he has an annual income of $47,500. Add to this all the property of bishops, priests and monks who die without legal heirs. In return, however, he has to pay the Porte twenty thousand piastres as an annual royalty, and ten thousand a year for the Sultan's body guard, besides his large bribe for his *Berat*.

The deplorable condition of the Greek churches in Alexandria, Antioch, and Jerusalem, reduced to a few thousand, cut a small figure; still they preserve their ancient prerogatives. While independent of the patriarch of Constantinople, like him they have their synods and spiritual privileges, yet it is only through his mediation they receive the *Berat*, maintain relations with the Ottoman Government, and exercise civil authority.

The archbishops and bishops are named by the patriarch and his Synod, and they receive through him their *Berat* from the Porte. They must be celibates, thirty years old, and as such are practically always taken from the monasteries. In every parish a collection is taken up annually for them by a commission of laymen who gather offerings from house to house. Besides these, there are the ordination dues, the taxes for dispensation, dues for marriages, burials, the blessing of water on Epiphany Day and the honoraria for Masses; like the patriarchs, they have their synods and helpers, more or less numerous according to the importance of their diocese.

The parochial clergy consist of a curé, whose work is to baptize, marry, and perform the funeral services; of a *pneumatics* or confessor, who must be forty years old and approved by the bishops; and of an *ephemerios* who celebrates Mass and recites the canonical hours. The revenues of the clergy are very meagre. A marriage costs from five to ten

piastres; a funeral three to five; a baptism one to three; and a requiem from two to five. The priests are generally married. While the Sacrament of Orders is a diriment impediment to marriage, yet if they are married before ordination they can keep their wives. Once they are raised to the priesthood, however, they can never afterwards contract marriage, even if they become widowers, nor will one be raised to the priesthood if he marries a dishonored girl.

Through want of discipline and system, the parochial clergy are sunk in crass ignorance and deplorable indifference, as the writer knows to his sad experience. Through being cut off from Rome, which is the source of all the sciences, of order, and discipline, the focus from which intellectual and moral illumination radiates, they sink deeper and deeper in spiritual and moral degradation. They are taught to read and write in a monastery and they know the ceremonies of the Church. They wear a cassock, cloak, and kalemankion; are not tonsured, but wear long hair and beard. It is only when they are suspended and degraded that they are shaven and deprived of their hair.

Monasticism is a very important feature of the Greek Church, and the monks belong either to the Order of St. Anthony or of St. Basil, the latter being more numerous. The large monasteries are called Lauras, wherein each of the monks have a separate dwelling, but assemble in the common refectory and for devotions. Most of them are not priests and they never have the care of souls outside their monastery. Many writers tell us they are the most perfect relic of the fourth century left in the world. The abbot of the larger monasteries is called an *archimandrite*, and the abbot of the lesser an *hegumenous*. A woman who should lodge in a monastery of men would be excommunicated, and the same would be the case with a man in a convent of women.

The greatest monastery in the world or rather monastic republic is that of Mount Athos. Five years ago when the writer visited this famous mountain there were in that colony over 7,500 monks, and the priests therein spent over eight hours each day in the recitation of the Holy Office.

The present rule of faith in the Greek Church agrees in great measure with that of the Latins. They use the same

Bible, including the Deutero-canonical books. They accept only the first seven Ecumenical Councils. They hold in common the seven Sacraments, the Sacrifice of the Mass; the veneration of the B. V. M., the saints, images, and relics; also the hierarchical degrees of ecclesiastical orders and monasticism. They reject the universal supremacy of the Pope, which they loudly proclaimed before the schism, and acknowledge the infallibility of an Ecumenical Council, though they have never held one since their separation from the See of Peter. At Constantinople they baptize by a triple immersion, while the Russian Church considers baptism by immersion a matter of rite not of dogma. Directly after baptism, which is an elaborate ceremony, the priest administers Confirmation and gives to the child Communion under both kinds. They strongly object to the fire of Purgatory, as if the Latins had defined this teaching, yet pray and offer sacrifices for the dead that God may have mercy on them on the day of general judgment. They claim that the Holy Ghost proceeds from the Father alone and are indignant at the addition of the *Filioque*. As regards Transubstantiation there is no real difference between them and the Romans, but they believe that the change does not take place until the *Epiklesis,* that is the invocation of the Holy Ghost that follows the words of institution in their Liturgy. They use paintings and engravings, but admit of no images in relief or embossed work. They deny the Immaculate Conception inasmuch as it was defined by Rome. They insist that confession of the laity ought to be free and voluntary; for which reason they are not compelled to confess annually, nor are they excommunicated for neglect. They have no confessionals and absolve with a deprecatory form. For the Sacrament of Extreme Unction or, as they call it, *Euchelaion,* seven priests are required, though in case of necessity one suffices. The matter is olive oil with which they mix a little wine, and it is blessed by the priest just before it is used. At present the priests bless the rivers and streams on the Epiphany, and as soon as the blessing is over, men and women plunge into the water and immerse themselves three times. Marriage is surrounded with curious ceremonies, among others that of crowning the bride and groom with little brass crowns which make them look indescribably ridi-

culous. Marriage is forbidden within the seventh degree, and fourth marriages are never allowed. The tie is indissoluble, though they pretend it can be dissolved by adultery, and no person, under any provocation, can marry again while the other spouse is living.

In spite of great inconveniences the Orthodox countries still use the Julian Calendar, for it is a point of honor with them, as it was with the English till 1740, not to accept the corrections of a Pope. Their year begins 1 September, and contains four great fasts: the fast of Lent; the fast of the Mother of God, from 1-15 August; the fast of Christmas, from 15 November-24 December; and the fast of SS. Peter and Paul, from the first Sunday after Pentecost to 28 June.

The Liturgy of St. Chrysostom is the one they ordinarily follow, though on certain feasts they use the Liturgy of St. James and St. Basil. A Greek priest celebrates Mass only on Sundays and greater feast days. The first thing that attracts the attention of a stranger on entering a Greek church, is the great *Ikonastasis* or picture screen that hides the altar and sanctuary. It has three doors: the middle or sacred door which when open reveals the altar, the deacon's door, and the door for the servers. Behind this screen in the middle of the sanctuary stands the altar,—a solid square stone covered with a linen cloth over which is a silk embroidered cover extending down to the ground on all sides. Only one Mass each day can be said on this altar. Of course a Greek priest (except the Armenians and Maronites) celebrates with leavened bread. He uses a sponge instead of a purificator, and a holy lance or long knife for cutting up the bread. This bread is a round loaf marked with divisions; the parts to be consecrated have a cross marked upon them. The priest cuts this piece away with the holy lance, singing at the same time, "The Lamb of God is sacrificed." The other pieces are put aside, in honor of the Blessed Virgin and other saints. The consecrated part he divides into four pieces, one of which the priest puts into the chalice; another he receives himself; a third he puts aside and distributes among the communicants; and the fourth he reserves for the sick. The Mass is commenced in front of the *Ikonastasis* and finished at the altar in the sanctuary. The doors are thrown open for the incensing of the bread and wine and again after the Consecration.

During Mass the Greeks observe several distinct postures which are considered actually essential. On reaching their respective places, they uncover their heads and make the sign of the cross by joining the first three fingers of the right-hand, by which it is implied there are three persons in the Sacred Godhead; but they finish the form of the cross from the right to the left shoulder.

In the Greek as well as in the Latin Church the faithful must sanctify the Sunday by assisting at Mass and abstaining from servile work. Their funeral services are elaborate, commencing at the home, continuing in the church, and concluding at the grave. The dead are generally carried in an open bier, their boots on, the face uncovered, and in many places a coin is placed in the hand. Nor do they forget their dead notwithstanding their idea of Purgatory; they continually offer the sacrifice of the Mass and perform other penances in honor of their departed dead.

And now the question may be asked, Is there any hope of reunion? Unhappily there is no immediate prospect. For Catholics and Schismatics it would be an untold blessing. Secular prejudices still rankle. The Sovereign Pontiffs on their side have neglected nothing to make union easy and lasting. They have always allowed the preservation of Eastern rites, nay they have forbidden in most precise terms the abandonment or modification of them in anything whatever, excepting the abuses that had crept in and the reforming of what was contrary to faith. Of late years attempts have been made by the Anglicans and the Old Catholics of Germany to join these Eastern Schismatics, but the latter have just resented the proposal. Pius IX made advances for reunion in 1847, and again gave a general invitation to the Greeks to attend the Council of the Vatican, but all in vain. Again the gracious, kind, and forgiving letter issued by Leo XIII in 1894 was answered by the late patriarch, Anthimos VII, in rude and undignified terms. Poor Anthimos! Even before his answer was published, he was deposed by his own Synod. Such is the fate of an Erastian church; sooner or later they will die out in indifference or in still more modern errors. The detached branch can have only one history,—it lives for a while by its own sap, then it languishes, dries up, and perishes.

It takes all the obstinacy of heresy and all the ignorance of the masses to keep the eyes closed to the truth. May the good God hasten the day when His children from the East and from the West will be reunited in one fold and under one shepherd in the bonds of peace.

WILLIAM LEEN.

Walker, Iowa.

THE REFORM IN CHURCH VESTMENTS.

II. ORNAMENT AND SHAPE.

THUS far the question of proper liturgical colors, a subject that deserves much more extended treatment than can be given it here, has been chiefly discussed in these pages. We now come to the question of proper ornamentation by means of embroidery. Here too a lamentable deterioration from the ancient practice of ecclesiastical embroidery and good taste appears in the prevailing fashion. There exists a singular but almost universal misconception on the part of vestment makers of to-day, to the effect that every vestment *must* be embroidered, no matter *how*. And yet, as Walter Crane justly remarks, plain materials and surfaces are infinitely preferable to inorganic and inappropriate ornament. The chief aim of embroidery should be not merely the exhibition of precious material tastefully employed but, at least in paramentics, the further development of liturgical symbolism. "It is not worth doing," says Morris,[1] "unless it is either very copious and rich, or very delicate—or both. For such an art nothing patchy or scrappy, or half-starved, should be done: there is no excuse for doing anything which is not strikingly beautiful; and that more especially as the exuberance of beauty of the work of the East and of medieval Europe, and even of the time of the Renaissance, is at hand to reproach us."

Ecclesiastical embroidery is associated in the popular mind with touches of garish red, green, purple, and gold, in ungraceful geometric forms. This is what the machine has done for ecclesiastical embroidery. One firm turns out thousands of crosses, lace-trimmings, etc., feeble alike in design and in color. Another firm manufactures the required stuffs in

[1] *Arts and Crafts Essays*, p. 34.

"liturgical colors". A third firm puts them together. It would be nothing short of marvelous if the result were anything but inharmonious, if our sacristies were not over and over again replenished with the same tasteless stoles, chasubles, dalmatics, antependiums. Formerly these things were done under the guidance of some artist of refined instinct, and a knowledge of the needs and meaning of what was demanded for the divine service. Now it is a matter of commercial routine. The members of an altar society or the Sisters of a convent wish to embroider a stole or a centre-piece for a chasuble. If they lack the proper training in the art of designing for church embroidery they promptly apply to a religious goods manufacturer, who is ready to put his patterns at their disposal. Since it is much less expensive to get this machine-made embroidery, the arrangement suits all parties. But it is a sad departure from the purpose and viewpoint of the Church which would have us exercise exceeding great care in the choice of material and pattern, and in the making of these garments for the sanctuary of God's tabernacle. We forget that design in this case "should embody living thought, artfully expressed"; devotion which offers all that is best in material and form and the skill which combines them into a fair offering to God.

In embroidery as in every form of art the question of design is of paramount importance; for on the arrangement of lines and masses and their relations to one another the harmonious unity of the whole depends. Before making a design, the conditions under which the finished work is to be seen must be carefully considered; the material and the grouping of colors and the details of combination must be ever borne in mind. And here a vast field opens to women possessed of talent, taste for art and zeal for the House of God! Hundreds of women spend years of study and large sums of money to become painters, musicians, singers, lawyers, doctors, and what not. Many hundreds and thousands more are looking about for some suitable calling or occupation during their surplus time. How many devote themselves to the study of paramentics—a woman's art *par excellence*, an ennobling, a refining art—to the designing and making of artistic ornaments for the divine service? How many of those who actu-

ally embroider for church use have studied the history of the art? How many know the traditions of the art, the methods and principles which experience has found to be true and useful? Without this preparatory training not only artistic designing, but even the proper interpretation of an artistic design, is out of the question.

In connexion with the subject of ornamentation it is necessary to say a word on the use of lace in the making of vestments. "Shall I buy a lace alb, or a plain alb, or one with embroidered edges?" Every priest, I suppose, has been confronted with this question at some time or other. Usually it is answered by selecting a "lace-alb" for the greater feastdays, it being assumed that lace adds to the beauty of the simple white garment always worn beneath the chasuble. An embroidered alb for Sundays and second-class feastdays, and a plain alb for ordinary days, are the customary classifications.

The alb, as its various names (*alba vestis, linea, sc. tunica, talaris tunica, camisia*) indicate, is supposed to be a white linen garment falling in graceful folds down to the feet of the priest. I say "is supposed to be", because in reality the alb is but too often an ungainly, bag-shaped tunic, made to fit everybody in general and nobody especially. The cincture serves thus to gather and hold up yards of superfluous material so as to give at least some shape to an otherwise hideous costume. This was not always the case. During the Middle Ages the alb, as well as the amice and the cincture, was frequently ornamented with gold and silver. As early as the ninth century we find samples of albs in which strips of costly embroidery, of purple or gold cloth, were sewed on the borders of the alb. These ornaments could be removed to facilitate washing. From the eleventh to the seventeenth century the so-called *parura* or *paratura* were much in vogue. These were rectangular-shaped colored pieces of ornament, attached to the front and the rear of the alb, to both sleeves, and to the amice. They were usually finished in red, and symbolized the five wounds of our Saviour (hence also called *plagae* or *plagulae*).[2] In one of the magnificent windows, in the northern aisle of the Cologne cathedral, St. Lawrence is represented wearing such an alb. It is an artistic and dignified

[2] Gihr, l. c., p. 252.

style of ornamentation, and its symbolism gives emphasis to the *manipulum fletus et doloris* which the priest at Mass fastens upon the left sleeve of the alb.

The sixteenth century marks the advent of lace into paramentics. It appears to have been a Venetian and Flemish fashion in secular dress and thus crept into the making of the sacred vestments. If the makers of vestments had confined themselves to the carved-ivory-like scrolls of Venetian raised points, or the dignified, solid Brabant laces at first in use, we should not quarrel with them; but these beautiful productions of medieval handicraft have given place to machine-made counterfeits, possessing neither artistic value nor any quality of preciousness whatever. What was said above regarding the selection of embroidery is true of lace also; that is to say, unless you can get the real article, do without it altogether. "Without finish of handicraft," says Alan S. Cole,[3] "producing beautiful ornament suited to the material in which it is expressed, lace worthy the name cannot be made." Why, then, insist on trimming an alb with yards of cheap, unseemly cotton point-net? Lace trimmings, especially when they are not in right proportion to the body of the alb, detract from the dignified character of the garment. Priests are men, and it is easy to make them appear ludicrous when wrapt up in lace-trimmings affected by women only. Artists have not objected to painting kings, ministers, and marshals with *jabots* and ruffles, but we look in vain for examples of flowing robes trimmed with a foot and a half (or worse still, with six inches) of filmy tissue. No artistic mind would care to see the Sixtine Madonna or the popes and doctors of the *Disputa* robed in lace trimming of this sort. If lace is used at all to embellish an alb or a surplice, it would perhaps be advisable to confine its use to tastefully designed, hand-made insertions, avoiding lace edges altogether. Insertions being narrow will not be so expensive, and, if made of good, stout material, will stand a great deal of wear and tear.

I cannot conclude these remarks on paramentics without at least touching on the vexed question of the *shape* of the chasuble.

The chasuble originated in the picturesque light loose cloak

[3] *On Lace.*

of the better class of Romans. It was called *planeta,* on account of its many folds, and *casula*, because it enveloped and protected the body like a casement.[4] A great preacher of the thirteenth century compares the chasuble to a bell and to the vault of the sky, and says it symbolizes the all-embracing love of God for men. About the middle of the fourteenth century the chasuble was subjected to a process of mutilation, which ended in the beginning of the seventeenth century by leaving nothing of the original vestment except the name and the opening for the head. In proportion as it decreased in size it increased in stiffness, until in front it resembled, as Pugin says, the body of a wasp, and in the rear a board. Needless to say, nearly every vestige of its former beauty and mystical significance is gone, and many of the rubrics of the Missal and Pontifical can be explained only by supposing that our present chasuble is something quite different from what it really is.

"But," it will be asked, "isn't the present shape by far more economical and convenient than the ancient one? It may be so; but the economical and the convenient cannot surely be regarded as the chief standard in the making of church vestments—not even in the making of garments for everyday wear. But I am not concerned with the standards governing secular wearing apparel; in paramentics liturgical symbolism and artistic beauty should surely be maintained. No attempt has been made to introduce the bell-shaped chasubles of the tenth and eleventh centuries still worn in the Eastern Church; but the instinct of correct ecclesiastical taste has asserted itself more definitely by the adoption of the Gothic vestment in use from the end of the thirteenth to the beginning of the sixteenth century, and often called Bernardine [5] and Borromean chasubles. Although not so full of folds and so dignified in appearance as the Greek chasubles, anciently in use throughout Europe, which we still admire in painted windows, frescoes, and statues, and which may still be seen in some of our museums and sacristies, these Gothic chasubles are suggestive of dignity and grace. They symbol-

[4] "Casula per diminutionem a casa dicitur, quod totum hominem tegat, quasi minor casa."—*Catalanus apud S. Isidorum.*

[5] Erroneously so styled by Canon Bock in his *Geschichte der liturgischen Gewänder des Mittelalters.*

ize what the chasuble was meant to suggest, namely the ample charity which embraces men in godlike fashion, the contrary of which is apparently symbolized by the violin-shaped and pieced garment with open sides, worn at the holy Sacrifice in these days.

Besides its manifest esthetic superiority, the Gothic chasuble has a practical advantage of no little importance—it never disfigures the wearer, no matter how small of stature he may be. Being a garment, and not a uniform or a coat-of-mail, it is not rigid and hard, but soft and pliable as the silk of which it is made. It need not be tied to the body in order to provide against the possible unpleasant consequences of a genuflection.

About the middle of the last century, Canon Bock of Aix-la-Chapelle, in Germany, and Pugin in England, inaugurated a movement in favor of the long-repudiated Gothic chasuble. A lively controversy followed, and the matter was referred to Rome. At first it looked as if the introduction of the old style would be absolutely forbidden; for Rome is slow to admit even a return to ancient and approved forms, when there is no question of sin or principle involved, and when the suddenness of a reform is apt to bear all the appearance of an uncalled-for innovation likely to scandalize the uninformed. But the decree of the Congregation of Rites (21 August, 1863) did not receive the Pope's approbation.[6] At present chasubles of the later medieval style may be used without hesitation.[7] In most of the churches of the Archdiocese of Cologne hardly any other kind is used at present on feastdays. Although the Gothic chasuble is still a rare thing in Italy, where tradition holds out (except in the German national church of the *Amina*), Pius X, with his broadminded outlook into the world, approves of it. When Mgr. de Waal some time ago openly criticised the present shape of the chasuble,[8] His Holiness agreed with him and said: "Ha perfettamente ragione, e il piu brutto possibile, questa forma."[9]

[6] See Pruner, *Pastoraltheologie*, vol. I, p. 56; and Braun, *Die priesterlichen Gewänder des Mittelalters*, 174.

[7] *Caerem. Episc.*, t. 2, c. 8, nr. 19, (edit. 1886, 150).

[8] In August, 1906, when vestments and sacred vessels were presented to the Holy Father for the stricken districts of Calabria.

[9] *Pastor Bonus* (Trier), September, 1906, p. 569.

Some twenty years ago, the present Bishop of Rottenburg, the learned and art-loving Wilhelm von Keppler, treated the question of the chasuble from the esthetic and practical points of view. He suggested that to preserve some distinction, the larger, so-called Bernardine style of the thirteenth and fourteenth centuries, be adopted in all cathedrals and the richer city churches for solemn feasts, while the less majestic and somewhat narrower Borromean style of the fifteenth century might be used in all churches on Sundays and feast-days. For ordinary days he recommended the retaining of the Roman form to which the people are accustomed in many places, provided it be given a respectable width.[10] These propositions, which are based on sound sense, might aptly receive the careful consideration of our liturgists and of all who, having the beauty of divine worship at heart, find it possible to influence the adoption of the reform in paramentics.

Indeed, the question: What can be done to remedy the present low standard in material and form in the manufacture of church vestments, or how can we restore the beautiful in color, shape, and technique, which were once characteristic of the garments of the sanctuary?—has an obvious answer. Let those who are responsible for the existing poor taste become the pioneers in the revival of good taste. This effects in the first place the dealers in church goods, then the clergy, the communities of nuns, altar societies; in fact, all who make, sell, buy or use vestments. The dealers in church goods are bound to conform to the canons of ecclesiastical symbolism and taste. Their standard of excellence should not be, as is only too often the case, the immediate market value, or possibility of profit, but rather both becoming beauty and serviceableness. On the other hand, the "buying public" must also be equipped with a full appreciation for true art; since the demand usually regulates the supply both as regards quantity and quality. Instead of tempting or even forcing the maker of vestments to cater to the false taste of the buyer, the buyer should continually stimulate the maker to higher, more perfect efforts. He must have a high standard of excellence in wares and not accept imitations for the real thing. It may be well in this matter to follow the advice given by William

[10] *Archiv für christliche Kunst*, 1888, n. 4.

Morris in his *Hints on Pattern-Designing*: "Have as little as possible to do with middlemen," he says, "but bring together the makers and the buyers of goods as closely as possible. Eschew all bargains, real or imaginary (they are mostly the latter), and pay what a piece of goods is really worth. Get to understand the value of intelligent work, the work of men's hands guided by their brains, and to take that, though it be rough, rather than the unintelligent work of machines or slaves, thought it be delicate; refuse altogether to use machine-made work unless where the nature of the thing made compels it, or where the machine does what mere human suffering would otherwise have to do."

These are some few suggestions in aid of the movement toward a revival of paramentics along true artistic lines. If it be true, as has often been remarked, that a movement which has any vitality at all must expect to encounter opposition as well as sympathy and support, then it is a consolation to think that the movement in favor of which I have entered this imperfect plea has had its share of both. But as the cause is good and noble, opposition will give way to sympathy, and sympathy lead to appreciation, and appreciation to unselfish effort, sure to be blessed with success, in His own good time, by Him who "greatly desires the beauty" of His Spouse and the splendor of the "house where His glory dwelleth." [11]

GEORGE METLAKE.

Cologne, Germany.

[11] Ps. 44, 12; 20, 8.

Analecta.

ACTA PII PP. X

AD RMUM. ANTISTITEM GENERALEM SOCIETATIS SULPICIANAE.

Dilecte fili, salutem et apostolicam benedictionem.—Redditae sunt Nobis tuae nuper litterae: in quibus quidem gratum fuit, quod tuam et Societatis, cui praesides, omnem in Nos observantiam declarabas; sed illud etiam gratius, quod addebas de vestra voluntate Nobis fidelissime obtemperandi, praesertim quod ad institutionem Cleri adolescentis attinet. Hanc enim adeo Nos habemus curae, ut nihil supra: quas propterea edidimus praescriptiones de recte ordinando studiorum cursu, de tuenda doctrina sana, de formandis ad solidam pietatem et ad reverentiam Ecclesiae docentis animis alumnorum, eas profecto Nos accurate religioseque servari in primis cupimus et optamus. Nimium quantum communis salutis interest, ut sacra iuventus ex instituto Doctorum Scholasticorum, duce Thoma Aquinate, veterem Patrum sapientiam alte percipiat, quo ipso erroribus quibusvis novis immunis erit; eademque mature discat docilem se et obsequiosam et deditam praestare huic beati Petri Cathedrae, in qua Christus Dominus summum magisterium regimenque posuit Ecclesiae suae. Vos in hoc tanto munere, quando sic animatos videmus, sperare licet

Nobis ac libet, cumulate vestris partibus satisfacturos, divina adiuvante gratia. Huius Nos auspicem, et benevolentiae Nostrae testem, tibi, dilecte fili, et omnibus vel magistris vel discipulis Societatis Sulpicianae apostolicam benedictionem grato cum animo impertimus.

Datum Romae apud S. Petrum, die XII Decembris MCMIX, Pontificatus Nostri anno septimo.

PIUS PP. X.

S. CONGREGATIO DE RELIGIOSIS.

I.

DECLARATIO CIRCA STUDIA A RELIGIOSIS PERAGENDA.

Nonnulli Superiores Generales Ordinum et Institutorum huic Sacrae Congregationi Negotiis Sodalium Religiosorum praepositae humillime exposuerunt difficultates, quas parit immediata executio recentiorum Declarationum circa studia d. d. 7 septembris 1909; sive quia alumni in propriis illorum Collegiis degentes, qui ad Novitiatum ingrediendum iam existimabantur sufficienter apti, in Collegiis ipsis, ad statum curriculum studiorum perficiendum adhuc permanere debent; sive quia ipsae novitiorum domus per aliquod tempus claudendae erunt, quum haud facile sit reperire alumnos ad tramitem Declarationum undequaque instructos.

Ideoque supplices preces dederunt, ut, quousque iuxta placita huius Sacrae Congregationis res apprime ordinentur, praefatas Declarationes benigniori quadam ratione interpretari fas esset.

Sanctissimus autem Dominus Noster Pius Papa X, cui haec omnia infrascriptus Cardinalis Praefectus retulit in Audientia diei 21 decembris 1909, rem mature perpendere dignatus est aequa lance cum expositis difficultatibus bona librando, quae ex immediata executione dictarum Declarationum Ordinibus et Institutis provenient, quae quidem bona non potest esse, quin cedant in utilitatem ipsius Ecclesiae Universae. Et sane, hisce praesertim difficillimis temporibus, aequali ac Sacerdotes saeculares debent scientia pollere Sacerdotes Regulares, quorum consilia Fideles non minori sane fiducia expetere constat; scientia veris vocationibus nedum adimat, potius confert stabi-

litatem; quod si nonnullos abuti contingat scientia, Ordinis vel Congregationis sumptibus acquisita, et ante ingressum in Novitiatum discedere, melius est illos abire, quos ex hoc ipso patet non habuisse propositi constantiam, imo nec amplectendae vitae religiosae animum vere sincerum; longe minor est Ordinibus et Institutis timenda iactura, si minus frequentati, vel prorsus vacuae per aliquod tempus novitiorum domus existant, quam si plenae Sodalibus non adaequate institutis; praestat selectus numerus alumnorum stabilium, quam magnus praetereuntium, integre summopere curandum, ut id quod numero erit inferius, spe reddatur uberius.

His igitur aliisque permotus argumentis, idem Sanctissimus Dominus Noster minoris faciens difficultates expositas, supplicibus precibus haud annuendum, idque omnibus Superioribus Generalibus Ordinum et Institutorum in normam et regulam significandum duxit.

Contrariis quibuscumque minime obstantibus, etiam speciali mentione dignis. Romae, die 71 decembris 1909.

Fr. I. C. Card. VIVES, *Praefectus.*

L. * S.

D. L. JANSSENS O. S. B., *Secretarius.*

II.

DUBIA CIRCA PROFESSIONEM RELIGIOSORUM.

Ab hac Sacra Congregatione, Negotiis Religiosorum Sodalium praeposita, sequentium dubiorum solutio expostulata fuit, nimirum:

I. Quidam Religiosus, dimissus, ab una Domo Ordinis, de consensu Superioris Generalis, in alia Domo eiusdem Ordinis ad Novitiatum admissus fuit ante Decretum d. d. 7 septembris 1909, quod incipit "*Ecclesia Christi*", sed post eiusdem Decreti publicationem, professionem votorum simplicium emisit, non implorato Indulto Apostolico. Quaeritur, utrum valida sit professio, an vero sanatione indigeat.

II. Quidam Religiosus, dispensatus a votis emissis in alio Ordine, Congregatione, vel Instituto, ad Novitiatum in diverso Ordine admissus fuit ante publicationem supradicti Decreti. Quaeritur, utrum ad professionem votorum simplicium indigeat Indulto Apostolico, an vero absque Indulto valeat professionem emittere.

Et Sacra eadem Congregatio respondendum censuit, prouti respondet:

Ad I. *Negative* ad primam partem; *Affirmative* ad secundam.

Ad II. *Affirmative* ad primam partem; *Negative* ad secundam.

Atque ita rescripsit, die 4 ianuarii 1910.

Fr. I. C. Card. VIVES, *Praefectus.*

D. L. JANSSENS O. S. B., *Secretarius.*

S. CONGREGATIO CONSISTORIALIS.

DE RELATIONIBUS DIOECESANIS ET VISITATIONE SS. LIMINUM.

I.

DECRETUM

SERVANDUM AB OMNIBUS LOCORUM ORDINARIIS QUI S. CONGR. DE PROPAGANDA FIDE SUBIECTI NON SUNT.

A remotissima Ecclesiae aetate repetenda lex et consuetudo est, qua singuli Episcopi, statis temporibus, Urbem petant, ut sanctorum apostolorum Petri et Pauli limina venerentur, suaeque statum dioecesis exponant Apostolicae Sedi: cuius rei illustria monumenta veteres Ecclesiae annales suppeditant.

Eiusmodi autem facti ratio in ipsa Ecclesiae natura et constitutione nititur, atque a sacro Petri primatu necessario fluit, cui christiani gregis universi commissa custodia est, per divina illa praecipientis Domini verba: *pasce agnos, pasce oves.* In utroque autem munere, quum visitationis sacrorum Liminum, tum relationis de statu dioecesis, debitae Petro eiusque successori submissionis et reverentiae continetur officium.

Verum, quamvis unum et alterum huius legis caput tot antea saeculis viguerit, serius tamen hac de re certior invecta est disciplina. Est enim Xysto V tribuendum, quod is, Constitutione edita die 20 mensis decembris 1585, cui initium *Romanus Pontifex,* congrua ratione determinaverit, quibus temporibus et qua lege visitanda sacra Limina essent et reddenda ratio Summo Pontifici de pastoralis officii implemento a Patriarchis, Primatibus, Archiepiscopis et Episcopis: quibus etiam prospexerunt encyclicae litterae sacrae Congregationis Concilii, datae die 16 mensis novembris 1673. Abbatibus autem *nullius dioecesis* cautum est per Constitutionem Benedicti XIV, datam die 23 mensis novembris 1740, quae incipit *Quod sancta.*

Haec obtinuit ad nostros usque dies disciplina. Verum, effectis hodie multo facilioribus ac tutioribus dioeceses inter et Sanctam Sedem commerciis, iam praesentis aevi conditionibus haud respondere visa sunt ea, quae in memoratis Constitutionibus decreta fuerunt circa visitationes ad sacra Limina ac dioecesum relationes ad Apostolicam Sedem.

Re mature agitata in coetu Emorum Virorum Pontificio Iuri in unum corpus redigendo praepositorum, conclusa ab iisdem, SSmi D. N. Pii Papae X iussu, ad hanc S. Congregationem Consistorialem delata sunt, eidemque commissum iudicium, utrum et quomodo eius coetus consilia publici iuris fieri atque in usum deduci possent, etiam ante promulgandum ipsum Codicem.

Nunc vero, omnibus diligenter perpensis, iisque inhaerens quae a memorato coetu PP. Cardinalium deliberata sunt, S. Congregatio Consistorialis, de mandato SSmi Domini nostri, Eoque adprobante, decernit quae sequuntur:

Can. I.

Abrogata lege temporum, quibus hactenus visitanda fuerunt sacra Limina et relatio Sanctae Sedi exhibenda de statu dioecesis, omnes locorum Ordinarii, quibus dioecesani regiminis onus incumbit, obligatione tenentur referendi singulis quinquenniis ad Summum Pontificem de statu sibi commissae dioecesis ad normam canonum infra positorum et novi *Ordinis* praesenti decreta adiecti.

Can. II.

§ 1. Quinquennia sunt fixa et communia, incipientque a die 1 mensis ianuarii anno 1911.

§ 2. In primo quinquennii anno relationem exhibebunt Ordinarii Italiae, et insularum Corsicae, Sardiniae, Siciliae, Melitae, aliarumque minorum adiacentium.

§ 3. In altero, Ordinarii Hispaniae, Lusitaniae, Galliae, Belgii, Hollandiae, Angliae, Scotiae et Hiberniae, cum insulis adiacentibus.

§ 4. In tertio, Ordinarii imperii Austro-Ungarici, Germanici, et reliquae Europae cum insulis adiacentibus.

§ 5. In quarto, Ordinarii totius Americae et insularum adiacentium.

§ 6. In quinto, Ordinarii Africae, Asiae, Australiae et insularum his orbis partibus adiacentium.

§ 7. Et ita per vices continuas singulis, quae sequentur, quinquenniis.

CAN. III.

§ 1. In prima cuiusque Ordinarii relatione ad singula quaesita, quae in adiecto *Ordine* continentur, distincte responderi debet.

§ 2. In relationibus quae sequentur sufficit ut Ordinarii ad quaesita in singulis articulis contenta dicant, utrum novi aliquid habeatur, necne.

Adiicient vero quomodo et quo fructu ad effectum perduxerint monita et mandata, quae S. Congregatio in sua responsione ad relationem significaverit.

§ 3. Relatio latina lingua est conficienda.

§ 4. Subsignanda autem erit, praeter quam ab Ordinario, ab uno vel altero ex *convisitatoribus*, qui de statu dioecesis magis conscii sunt et de ea testificari possunt.

Ipsi vero circa ea quae ex relatione noverint, si publici iuris non sunt, gravi secreti lege adstringuntur.

CAN. IV.

§ 1. Omnibus et singulis pariter praecipitur ut, quo anno debent relationem exhibere, beatorum apostolorum Petri et Pauli sepulcra veneraturi ad Urbem accedant, et Romano Pontifici se sistant.

§ 2. Sed Ordinariis, qui extra Europam sunt, permittitur ut alternis quinquenniis, idest singulis decenniis, Urbem petant.

§ 3. Huic obligationi Ordinarius, vel ipse per se, vel per Coadiutorem aut Auxiliarem Episcopum, si quem habeat, satisfaciet; vel, iustis de causis a S. Sede probandis, per ideoneum sacerdotem qui in eadem dioecesi stabilem commorationem teneat.

CAN. V.

Si annus exhibendae relationi adsignatus, ex toto vel ex parte, inciderit in primum biennium ab inito dioecesis regimine, fas erit Ordinario ab exhibenda relatione, et a visitatione sacrorum Liminum peragenda pro ea vice, abstinere.

CAN. VI.

§ 1. Proximo anno 1910 Ordinarii, qui relationis et visitationis obligatione tenentur, ex benigna SSmi D. N. venia eximuntur.

§ 2. Annis autem 1911 et 1912 a relatione et visitatione abstinere licebit Ordinariis, de quibus in §§ *2 et 3 can. II*, qui anno 1909 iuxta veterem temporum periodum legi satisfecerunt.

Qui vero de statu suae dioecesis referent, hi ad normam novi *Ordinis* a S. Sede statuti huic muneri satisfaciant.

CAN. VII.

Denique cum sacrorum Liminum visitatio et relatio dioecesana ad Apostolicam Sedem non sint confundendae cum lege de visitatione pastorali dioecesis, idcirco vigere pergunt praescripta a Concilio Tridentino, sess. XXIV, cap. III *de reform.*, his verbis expressa: *Propriam dioecesim* (Episcopi) *per se ipsos, aut, si legitime impediti fuerint, per suum generalem Vicarium aut Visitatorem, si quotannis totam propter eius latitudinem visitare non poterunt, saltem maiorem eius partem, ita tamen ut tota biennio per se vel Visitatores suos compleatur, visitare non praetermittant.*

SSmus autem D. N. Pius Papa X, his canonibus et adiecti *Ordinis* normis mature perpensis, iussit haec omnia promulgari et evulgari, mandavitque ut ab omnibus ad quos spectat integre serventur, contrariis quibuslibet minime obstantibus.

Datum Romae, die 31 mensis decembris anno 1909.

C. Card. DE LAI, *S. C. Consistorialis Secretarius.*

L. * S.

S. TECCHI, *Adsessor.*

Ordo Servandus

IN RELATIONE DE STATU ECCLESIARUM.

NORMAE COMMUNES.

Prooemium Relationis.

1. Significetur nomen et cognomen, aetas et patria Ordinarii; eius institutum religiosum, si ad aliquod ipse pertinet: quando dioecesis regimen susceperit: et si Episcopus est, quando fuerit consecratus.

2. Iudicium aliquod generale praebeatur de conditione religiosa et morali dioecesis, et utrum aliquis ab ultimo quinquennio religionis progressus vel regressus habitus sit.

CAP. I.

Generalia de statu materiali.

3. Indicetur paucis et perspicuis verbis,

(*a*) origo dioecesis, eius titulus seu gradus hierarchicus cum privilegiis potioribus: sitne archiepiscopalis, quot et quas habeat suffraganeas sedes; si sit episcopalis, cui archiepiscopali suffragetur: si immediate subiecta, cui metropolitano debeat adhaerere pro synodo;

(*b*) extensio dioecesis, ditio civilis, caeli temperatio, lingua;

(*c*) locus residentiae Ordinarii cum indicationibus necessariis ut epistolae tuto mittantur;

(*d*) summa incolarum et praecipua oppida: quot inter incolas sint catholici; et si varii adsint ritus, quot catholici in singulis; et si adsint acatholici, in quot et quales sectas dividantur;

(*e*) numerus sacerdotum saecularium, clericorum et alumnorum Seminarii;

(*f*) utrum et quot *capitula* canonicorum, aliique sacerdotum coetus ad instar capitulorum sint in dioecesi;

(*g*) quot sint paroeciae vel quasi paroeciae, cum numero fidelium in iis quae maximae vel minimae sunt; in quot vicariatus foraneos aliasve circumscriptiones paroeciae dividantur; quot aliae ecclesiae vel oratoria publica adsint; sitne sacer aliquis locus celeberrimus, et qualis;

(*h*) utrum et quaenam instituta religiosa virorum habeantur, cum numero domorum et religiosorum sive sacerdotum sive laicorum;

(*i*) utrum et quaenam instituta religiosa mulierum, cum numero domorum et religiosarum.

CAP. II.

De fide et de cultu divino.

4. Utrum divinus cultus libere in dioecesi exerceatur: sin minus, unde obstacula proveniant, a civilibus ne legibus, an ab hostilitate perversorum hominum, vel acatholicorum (si adsint), vel ab alia causa: quaenam ratio suppetat ad ea amovenda, vel sin minus imminuenda: et num adhibeatur.

5. Utrum numerus ecclesiarum in singulis oppidis seu paroeciis fidelium necessitati sufficiat.

6. Utrum generatim ecclesiae et sacella publica satis instructa sint iis quae ad fabricam ac supellectilem pertinent; et quaenam generatim cura habeatur ut eadem munda sint et decenter ornata.

7. Utrum in singulis ecclesiis inventarium omnium bonorum et supellectilium habeatur, et quomodo custodiatur, ne morte rectoris aut alio quolibet eventu contingat ut aliquid subtrahatur aut disperdatur.

8. Utrum sint ecclesiae in quibus res vel supellectiles habeantur materia, arte, antiquitate pretiosae, praesertim codices vel libri, picturae, sculpturae, opera musiva arte vel antiquitate insignia; quomodo custodiantur; sintne haec recensita in inventariis, et an de iis speciale inventarium penes Curiam servetur.

Cautumne sit ne quid etiam tenue, sed ratione materiae, artis vel antiquitatis pretiosum, sine licentia S. Sedis et iudicio peritorum venumdetur.

9. Utrum singulis diebus, mane et vespere horis opportunioribus, ecclesiae pateant fidelibus.

Utrum debita vigilantia custodiantur ne sacrilegiis, profanationibus aliisve damnis obnoxiae sint.

10. Utrum, dum sacra peraguntur, ita omnibus fidelibus pateant, ut quilibet vel pauperrimus absque gravamine vel rubore libere ingredi, ibique adstare valeat.

11. Utrum aliquando ecclesiae vel sacella adhibeantur ad aliquem profanum usum, ad academicos coetus, musicos concentus, aliaque id genus.

12. Utrum in omnibus ecclesiis et sacellis in quibus SSma Eucharistia asservari debet vel potest, conditiones a iure requisitae ad conservationem SSmi Sacramenti accurate serventur: et an cura sit ut altare SSmi Sacramenti cultu, munditie et ornatu emineat.

13. Utrum poenitentiae tribunalia collocata sint in patenti ecclesiae loco, et cratibus instructa iuxta canonicas leges.

14. Quomodo custodiantur sacrae reliquiae in ecclesiis et sacellis. Utrum ibidem adsint reliquiae sigillo vel documento authenticitatis destitutae, vel plane suspectae. Et an idcirco in Visitatione Ordinarius aliquid decreverit.

Utrum, quod sciatur, penes privatas personas reliquiae insignes serventur; quo iure, et qua cum veneratione.

15. Utrum in cultu divino, sanctorum veneratione, adminis-

tratione sacramentorum aliisque sacris functionibus liturgicae leges serventur.

Irrepserintne singulares consuetudines, et quaenam: num hae S. Sedis auctoritate aut vetustissimo usu rite approbatae dici queant, aut saltem toleratae: et si tales non sint, quid fiat ut prudenter deleantur.

Speciatim vero utrum lingua et cantus liturgicus iuxta S. Sedis decreta adhibeantur.

16. Utrum graves errores contra fidem serpant inter dioecesis fideles. Adsintne e clero qui eisdem infecti sint. Quaenam huius mali fuerit vel adhuc sit causa. Quid fiat ut eidem malo occurratur.

17. Utrum consilium *vigilantiae* et officium *censorum* ad haec praecavenda institutum sit: quibus personis constet: et an diligenter munera sua ipsae adimpleant, et quo fructu.

Cap. III.

De iis quae ad Ordinarium pertinent.

18. Quibus bonis et reditibus mensa Ordinarii polleat. An et quali aere alieno gravetur.

Quomodo administratio geratur: utrum independenter ab auctoritate civili, necne; an seorsim a ceteris dioecesis vel piorum operum bonis et proventibus, vel cumulate; qua methodo et per quas personas.

19. Utrum adsit domus Ordinario dioecesis propria, vel privatam ipse conducere cogatur. In utroque casu num aedes ita instructae sint, ut Ordinarii dignitati congruant, et luxum non redoleant.

20. Cum quibusnam personis Ordinarius habitet, et quaenam sit earum vitae ratio.

21. An, a quibus S. Sedis officiis, et quibusnam specialibus facultatibus et privilegiis ipse qua Ordinarius instructus sit.

22. Quomodo residentiae legi satisfaciat.

23. Quoties consuescat in cathedrali templo vel alibi sacris functionibus interesse aut pontificalia peragere.

24. Qua frequentia sacris concionibus et pastoralibus litteris clerum ac populum instruat. Et quatenus sit impeditus a praedicando, an per alios opportune suppleat.

25. Quot et quales adsint in dioecesi casus reservati: et quibus Ordinarius committat facultatem ab eisdem absolvendi.

26. Qua frequentia sacramentum confirmationis administret; et utrum pro dioecesis conditione petitionibus fidelium satisfacere ipse per se valeat: et, si ipse non valeat, quomodo et per quos suppleat.

Utrum in huius sacramenti collatione canonicae regulae de aetate confirmandorum ac de patrinis serventur.

27. Utrum ipse per se vel per alium Episcopum sacras ordinationes contulerit.

Et in hoc peragendo, dum studuit dioecesim locupletare idoneorum sacerdotum copia, utrum sartum tectum servaverit Tridentini Concilii praescriptum non promovendi qui non essent necessarii vel utiles ecclesiae pro qua assumuntur.

28. Utrum ipse per se, vel per Vicarium generalem aut per alios viros a se deputatos totam dioecesim ita visitaverit ut singulis annis vel saltem bienniis de statu singularum paroeciarum certam notitiam habere potuerit.

An visitando paroecias, praeter ea quae pertinent ad divinum cultum, populi mores, religiosam puerorum et adolescentium institutionem, legatorum satisfactionem, aliaque; visitationem quam vocant personalem cleri peregerit, singulos audiendo, ut cognoscat quae sit eorum vitae ratio, qui spiritus precum, quod studium procurandae proximorum salutis, aliaque.

29. Utrum curaverit ut Conciliorum et S. Sedis leges et praeceptiones in dioecesi nota fierent et ab omnibus servarentur.

30. Utrum dioecesanam synodum congregaverit; et si nullam coegerit, an, quomodo et quanam potestate suppleverit.

31. Si sit metropolitanus, an provinciale concilium, aut saltem collationes seu *conferentias* episcopales habuerit, et quoties.

Exemplar eorum quae in *conferentiis* communi consilio conclusa sunt ad S. Sedem (si adhuc factum non fuerit) transmittat.

32. Quomodo se habeat cum civili loci auctoritate: an episcopalis dignitas et iurisdictio sarta tecta ita semper servari potuerit, ut numquam per servilitatem erga humanas potestates, vel alio modo, detrimentum libertati et immunitati Ecclesiae aut dedecus statui eccclesiastico obvenerit.

CAP. IV.

De Curia dioecesana.

33. Utrum habeatur Vicarius generalis qui tum virtutis ac doctrinae opinione tum gradus doctoralis auctoritate polleat: et quot aliis ministris constet dioecesana Curia.

34. Utrum et quot adsint examinatores et iudices synodales aut pro-synodales.

35. Utrum adsit tribunal ecclesiasticum cum suis administris rite constitutum; aut saltem possit constitui, si necesse sit.

36. Utrum Curia dioecesana aedes proprias convenienter instructas habeat cum tabulario, in quo pars secreta documentorum tuto ac seorsim ab aliis documentis custodiatur. An archivum ipsum sit bene ordinatum.

37. Quaenam taxa in usu sit pro actis Curiae rependendis; an et quando approbata; et an conformis ceteris quae in provincia ecclesiastica aut regione vigent.

38. Utrum Ordinarius cognoscat querelas adesse ob Curiae taxas; et an in re praesertim matrimoniali concubinatus, aut alia mala accidisse sciat ob earum gravitatem seu ob rigorem exactionis earumdem. Quomodo taxarum proventus erogetur.

39. Utrum ex multis, aut ex aliis titulis speciales alii proventus Curiae sint: et quomodo erogentur.

[TO BE CONTINUED.]

PONTIFICAL APPOINTMENTS.

By decree of the S. Congregation of Consistory:

8 January, 1910.—The Rev. Joseph John Rice, parish priest of St. Peter's, Northbridge, in the Diocese of Springfield, Mass., has been elected to the Episcopal See of Burlington, Vt., U. S. A.

19 January, 1910.—The Right Rev. Neil MacNeil, Bishop of St. George, Newfoundland, has been elected to the Archiepiscopal See of Vancouver, Canada.

8 January, 1910.—The Holy Father has appointed the Benedictine Father Pietro Bastien, editor-in-chief of the *Acta Apostolicae Sedis.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

LETTER OF THE SOVEREIGN PONTIFF to the Very Rev. Henry Garriguet, Superior General of the Sulpician Society, commending its devotion to the training and educating of seminarists.

S. CONGREGATION OF RELIGIOUS: 1. Announces that the recent (7 September, 1909) declarations regarding the course of studies to be followed by Religious Orders and Institutes, must be carried out. The Holy Father has carefully considered the difficulties urged as being in the way of the immediate execution of the new regulations, but does not deem them serious enough to justify a modification of the above-mentioned declarations.

2. Solves two doubts in regard to the recent Decree (7 September, 1909) about the profession of Religious previously dismissed or dispensed from vows.

CONSISTORIAL CONGREGATION publishes a Decree concerning the diocesan reports and visitation *ad limina*. (A full commentary on this Decree and the *Normae* to be observed by the bishops will appear in connexion with the complete text of the document.)

ROMAN CURIA issues list of new Pontifical appointments.

ECCLESIASTICAL HERALDRY.

Two colored plates giving the coat of arms of His Holiness Pope Pius X, and that of His Excellency the Apostolic Delegate, will be found in this number of the REVIEW. Herewith we give their heraldic explanation and description.

I.

HIS HOLINESS PIUS X (Joseph Melchior Sarto), Vicar of Jesus Christ, successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Metropolitan of the Roman Province, Archbishop and *Bishop of Rome*, Sovereign of the Temporal Dominion of Holy Church.

He was born at Riese, Diocese of Treviso, province of Venice, 2 June, 1835; a student at the seminary of Padua, 1850; ordained *priest*, 18 September, 1858; parish priest and chaplain at Tornbolo (Diocese of Treviso) 1859; archpriest at Talzano (same Diocese), 1868; Canon, Chancellor, and Vicar-General of Bishop Callegari at Treviso, 1875; preconized *Bishop* of Mantua (province of Milan), 10 November, 1884; created *Cardinal*-Priest of the title of St. Bernard ai Termi, 12 June, 1893; and promoted *Patriarch* of Venice, 15 June, same year; elected *Pope* 4 August, and crowned 9 August, 1903.

COAT OF ARMS OF THE HOLY FATHER: "Azure, a mullet of six points or, and in base an anchor of three branches proper, bendwise, and emerging from tossed waves vert; on a chief argent, the lion of Venice proper, holding a sword of the second."

Translation: A blue shield holding a six-pointed star of gold, and in its lower part an agitated sea with a three-forked anchor bent to right; the upper part, or chief, shows the arms of Venice, viz. the Lion of St. Mark with a book and golden sword, all on silver field.

Explanation: When made Bishop of Mantua, Pius X adopted from the coat of arms of his Bishop, Mgr. Callegari (whom he created a Cardinal, soon after his exaltation) the field, star and sea, and added the anchor, discarding also Bishop Callegari's motto "Spes nostra"; it means, then, that "His hope is in the Star of the Sea." Later, when promoted Patriarch of Venice, as is customary, he added in chief the arms of Venice, changing, however (to conform with heraldry), the blue field to silver, the golden lion to natural, and the star from silver to gold, thus giving us "Ignis ardens."

II.

HIS EXCELLENCY THE APOSTOLIC DELEGATE, Archbishop Diomedes Falconio, O. F. M.; born in Italy, 1842; Bishop of Lacedonia (Italy), 1892; Archbishop of Acerenza and Matera (Italy), 1895; titular Archbishop of Larissa (Thessaly) and Delegate Apostolic to Canada, 1899; Delegate Apostolic to the United States, 2 December, 1902.

COAT OF ARMS OF THE APOSTOLIC DELEGATE: "Quarterly: first sable, a marquis's demi coronet or; second and third

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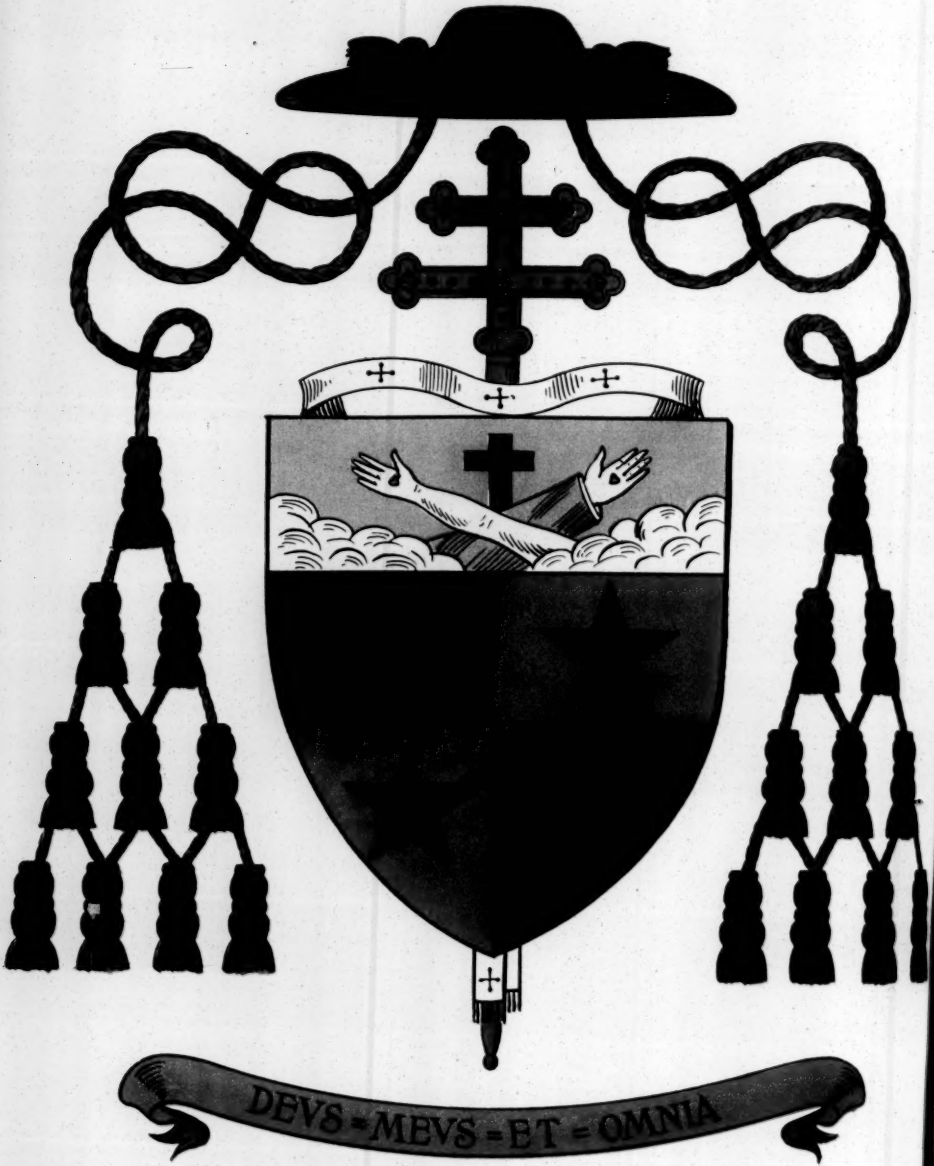

COAT OF ARMS OF HIS EXCELLENCY THE APOSTOLIC DELEGATE
THE MOST REV. DIOMEDES FALCONIO, O. F. M.

azure, a mullet of the second; fourth sable, a falcon couped or, armed gules; on a chief argent, the *conformities of St. Francis.*"

Explanation: The four quarters are the coat of arms of the Falconi (armes parlantes, falcon). The chief shows the coat of arms of the Order of St. Francis (the Stigmata), its field, however (to conform with heraldry), having been changed from blue to silver.

His Excellency received the pallium when residential Archbishop of Acerenza and Matera. The cross of a Knight of Malta is here left out, as having been a personal, not transferable, distinction of a member of the Falconi family. The motto, attributed to St. Francis of Assisi, is "Deus meus et Omnia—My God and my All."

ALOYSIUS BRUCKER, S.J.

VERNACULAR HYMNS AT DIVINE SERVICE.

Qu. A question arose lately among some priests and it was resolved to send it to you for solution. A pastor who had been using *Prayers at Mass for School Children* was told by another that it was not allowed to sing the Gloria, Sanctus, etc. in the vernacular during a low Mass, and as proof he brought forward a decree of 31 March, 1909, which reads: "Utrum preces et hymni liturgici, v. g. Introitus, Communio, hymnus Lauda Sion, a choro musicorum in lingua vernacula cantari possint infra Missam privatam; an vero ejusmodi cantica tantum prohibita sint coram Sanctissimo exposito, ad normam decreti S. C. R. n. 3537 Leavenworthien., 27 Feb., 1882 ad 3?. Respondit: —Negative ad primam partem, juxta decretum relatum n. 3537 Leaven. 27 Feb., 1882 ad 3; ad secundum jam in primo provisum." The decree 3537 to which reference is made reads: "Num liceat generaliter ut chorus musicorum (id est cantores) coram SSmo. solemniter exposito decantare hymnos in lingua vernacula?—Resp.—Posse; dummodo non agatur de hymnis Te Deum et aliis quibuscumque liturgicis precibus, quae nonnisi latina lingua decantari debent."

It was objected by some that these decrees did not justify his assertion as they aimed to prohibit such singing by a choir at Mass as would tend to make it seem a Missa Cantata in the vernacular; others thought such prayers as the Gloria and Sanctus were not aimed at, but the parts which should be sung by a male or sanctuary choir. To still others, the question of date 31 March, 1909, to the S. C. R., as well as the present one propounded to you, seemed to

be covered very well by the judicious remarks at pages 239-241 of last August's REVIEW. As, however, the singing of some particular hymns is in debate, we ask you to be so kind as to give a decision. It may be added that while the Sanctus in the compilation of prayers alluded to is translated literally, the Gloria is given neither literally nor wholly, so that the decree, however interpreted, may not concern it. Enclosed is a copy of the prayers referred to.

EDWARD P. GRAHAM.

Resp. We repeat here what was said on this subject in the August number of 1909, namely that the singing of hymns in devotional exercises during low Mass or Exposition and Benediction of the Blessed Sacrament, is not contrary to the liturgical prescriptions, unless these hymns are used in such a way as to supplant the liturgical chant which is prescribed in these functions and which must be in Latin.

The low Mass at which our school children attend does not exact any kind of liturgical chant. The faithful who assist at such Mass can pray, sing, or meditate, if this helps them to attend more devoutly and intelligently to the private offering at the altar. The public service of a High or Solemn Mass in which the people take part alternately with the celebrant, and in which they are represented by the liturgical choir, is a very different thing; and at such service it would be unbecoming to respond in the vernacular to the celebrant who chants the intonations and sacred addresses in Latin. The unity of the service and the harmony of the solemn sacred act demand that it be conducted in the one language, the Latin of the ancient Roman Church, which the priest chants aloud.

Does the decree cited above for the Diocese of Leavenworth, even if we admit its universal application, controvert this view? We think not. The Bishop asks for certain information in the following terms:

Devotionem erga SSmum Cor Jesu, quoad *externum cultum, uniformem ac liturgicis legibus apprime consonam* reddere cupiens, a S. Rit. Congregatione sequentium dubiorum declarationem humillime expetivit:

1. Num liceat Sacerdoti celebranti, ante vel post expletum Missae Sacrificium, publice *recitare preces vel hymnos in lingua vernacula*, v. gr. Novemdiales B. Maria Virginis vel alicujus Sancti, *coram SS. Sacramento publice exposito? — Resp. Affirmative, quoad preces tantum.*

2. Num liceat Sacerdoti coram SSo. Sacramento solemniter exposito ob devotionem SS. Cordis Jesu in Ecclesia publice celebranti, recitare actus vel alias preces in honorem ejusdem SS. Cordis in lingua vernacula ad auditum populi fidelis adstantis, ita ut ad istas preces vel actus ipse respondere valeat?—*Resp. Affirmative;* seu provisum in proecedenti.

3. Num liceat generaliter, ut chorus musicorum (i. e. cantores) coram SSo. Sacramento solemniter exposito decantet hymnos in lingua vernacula?—*Resp. Posse*: dummodo non agatur de hymnis Te Deum et aliis quibuscumque liturgicis precibus, quae nonnisi latina lingua decantari debent.

In analyzing the terms of this decision we must remember that the S. Congregation is proverbially careful in taking simply the literal sense of any doubts proposed to it. In the first of the above three questions the Bishop asked, whether the *celebrant* during Exposition of the Blessed Sacrament might recite prayers or (chant) hymns. The answer is: Yes, he may recite prayers, but he may not chant hymns, in the vernacular. Nevertheless the people, i. e. the congregation or even the choir, may chant hymns in the vernacular, as is very clear from the answer to number three, so long as the liturgical hymns prescribed for Benediction are not in question.

That the celebrant at Benediction should not *chant* or even intone hymns in the vernacular seems quite proper and reasonable, since such a practice would soon interfere with liturgical consistency. The same distinction would apply to the second question, in the instance of the chanting of prayers and responses, alternating between the celebrant and the congregation, such as the invocations to the Sacred Heart. The third doubt is answered to the effect that the choir may chant hymns in the vernacular during Exposition of the Blessed Sacrament, except the *Te Deum* and the other liturgical hymns, among which would be included the *Tantum ergo, Lauda Sion*, and such as are authorized or prescribed for the said liturgical function of Exposition of the Blessed Sacrament. These Latin hymns may not be exchanged for their equivalent in translated form, and if they are chanted when prescribed as part of the liturgical service in Latin, it is hardly likely that they will be repeated in the vernacular at the same time. The sense of the phrase " quae nonnisi latina lingua decantari

debent" is not that Catholics may not sing translations of Latin hymns at their devotions in common, but rather that those Latin hymns that are an *integral* part of the liturgical service may not be chanted in the vernacular (when that implies their omission in the Latin as prescribed).

In using the expression "*externum cultum, uniformem ac liturgicis legibus apprime consonam* (*devotionem*) *reddere cupiens*," the interrogator plainly indicates that he has in mind the liturgical features of the service only, which does not include such devotions as those of the children at low Mass, except under the particular circumstances which give to this Mass the character of a public or solemn parochial function. The latter case would seem to exclude the regular chanting by a choir (sanctuary choir) of the solemn parts of the Mass in the vernacular, for the obvious reason that it would supplant the solemn service prescribed for a liturgical function like Mass (quasi-solemn), which is to be Latin.

But in the weekday Mass of the school children there is no such perversion. They sing only snatches or parts of the translated hymns as a matter of devotion; and even on Sundays, when their Mass may be regarded as a parochial liturgical act, they do not chant the Mass as such, i. e. in its entirety, in the vernacular. To sing the Gloria or part of it, and the Sanctus, as given in the excellent booklet of *Prayers at Mass for School Children*, is not singing the Mass, as the liturgy interprets the term: it is singing God's praises. And if we could not do that by using words which have the approval of ages of devotion, we should have to keep silent altogether; for to sing simply "Glory be to God on high" might be construed by a narrow interpreter as violating the letter of the law which seemingly prohibits the translation and use at Mass or Benediction of the Gloria, etc.

To show that we are not forcing an unwarranted interpretation of the decision of the S. Congregation, we may refer to the contexts of the decrees which forbid in general the use of the vernacular in the liturgy mainly because the custom of introducing "concentus indecoros et a ritu ecclesiastico alienos, non sine divinae Majestatis offensa et Christifidelium scandalo" into the sacred functions, has from time to time tended to supplant and render of secondary importance the

liturgical prayers and chants. Hence Gardellini, referring to such legislation as the Constitution of Alexander VII *Piae sollicitudinis*, distinguishes between exercises of devotion which he calls *praeter-liturgicae* and those called *liturgicae* to be performed during Exposition of the Blessed Sacrament. Thus he removes the one-sided and over-rigorous interpretation of an old decree (S. R. C., 24 March, 1657) which reads:

Minime tolerandum abusum hujusmodi (utendi cantiones in lingua vernacula), sed, vel adsit SS. Sacramentum, vel non, omnino Episcopus idem prohibeat in ecclesiis cantiones, vel quorumvis verborum cantum materno idiomate.

Strictly interpreted this would mean that no Catholic would be free to sing ever a word of his mother tongue aloud in the church, which is an absurd supposition.

Furthermore, there are many decisions making it plain that the use of vernacular hymns in the sense above explained is altogether proper and lawful.

Utrum consuetudo canendi Hispano idiomate carmina aliosque similes modos musicos coram exposito SS. Sacramento aut in ejus processionibus, etc. tolerari possit?—Resp. Attenta consuetudine tolerari posse. (27 September, 1864. S. R. C.)

Custom, therefore, and the bishop's approval are all that is required in cases of doubt whether a function is exclusively liturgical or devotional.

Commenting on this and similar decrees, the late Bishop of Alton, in a Pastoral Letter (23 February, 1880), wrote to his clergy: "Since, then, bishops may permit the people to sing in their mother-tongue at Benediction, we wish such to be done, knowing well from experience that this will conduce much to devotion and will bring many to adore at the feet of Jesus in this exposition who would otherwise remain away." What is said of Benediction applies to other liturgical functions, and *a fortiori* to the low Mass for children.

ROMAN CURIAL HONORS AND AMERICAN REPUBLICAN SENTIMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

For some time past the REVIEW has been publishing, at the end of the monthly instalment of Roman documents, regularly, a list of

names under the heading of Roman Curial Appointments and Honors. The latter class includes as a rule some Americans, who are made knights, marquises, monsignori, and the like, with decorations appropriate to their rank as classified Roman aristocrats. Now I can understand how these things are done in Europe, with its hereditary divisions of society. But I think that in America they are entirely out of place and even contrary to the spirit of our people, if not also to the letter of the Constitution. At all events the way Americans look on these titles is one of amusement, if not of disdain or irritation, though there are no doubt many people who like decorations and millinery display. The incongruity is furthermore evident in that such "honors" as have no particular religious meaning, but are solely rewards or favors, should come from the Church. They do not seem to fit in with the motto and well-known disposition of the present Pope—"Instaurare omnia in Christo", unless indeed, as we may assume to be the case, he really does not sympathize with all this show, but merely yields to pressure from the outside by according such honors at the request of influential persons whom he does not want to offend.

My immediate reason for writing to the REVIEW on this occasion is, however, not to complain but rather to have some light, whether these honors belong to the temporal power or to the spiritual, particularly since the REVIEW is known to have a sane way of dealing with such questions. In the present case it seems to me to be the wrong thing to publish such "honors", for it encourages the undemocratic spirit which destroys the popular ideals of our national government. The same might be said about the discussion of Ecclesiastical Heraldry. Priests and bishops who have the cross for their weapon and the faith for their shield can afford, it seems to me, to do without escutcheons, and be the better for the absence of them in our democratic land.

CANDIDUS AMERICANUS.

Resp. In publishing the appointments of the Roman Curia, we simply follow the official course of the *Acta Apostolicae Sedis*, since they have a documentary value as records of fact, distinct from their purpose or from the standpoint from which the American reader regards them.

As to the series of papers on Ecclesiastical Heraldry, our object is to interest ecclesiastical readers in the significance and symbolism of an institution which, whilst it often subserves the purpose of marking purely social distinctions that are contrary to the spirit of our democratic Republic, has

nevertheless the purpose of classifying practical and worthy aims of moral manhood and religious principle. For, whatever may have been the origin of the adoption of symbols by which churchmen, who often were secular princes, meant to indicate their official and personal rank, it has with us at the present day quite another meaning. The ecclesiastical heraldic devices of our bishops are not designed to indicate their past lineage and family distinction, but to express some conscious principle or sentiment on the part of their possessors as underlying and governing their conduct as occupants of the sacred position to which they have been called. They are, then, to use a common phrase, a trademark as it were and pledge of official integrity, as well as of personal aspirations; and in this sense they have their value among those who understand and accept their meaning.

That our bishops should have adopted this particular method of signifying their official aims arises from their necessary association with the Church authorities of Europe, and from their obedience to an older discipline which unites the brotherhood of the Catholic episcopate with its religious head, the Sovereign Pontiff at Rome. To the student of history the process of evolution which created a system of heraldic distinction closely interwoven in many cases with family valor and the secular domain, must be plain enough; and the traditions thus created have exercised their influence upon churchmen in missionary countries newly opened to Catholic Christianity, such as America. The spirit of democracy which has become a real factor in the United States, asserted itself only after the Church had been organically established here, and the task of reconciling or modifying old ecclesiastical institutions (even though they are of a purely external and accidental nature) by the assertion of republican principles is not one that can be performed by civil legislation alone.

Furthermore, it must be kept in mind that these external forms of dignity with their traditional attachments serve chiefly the purpose of maintaining authority in the moral order by elevating it in popular estimation through religious symbols. Ornament and ceremonial further the legitimate aims of authority when they inspire reverence, and hence were always accessory to the proper service of religion in the Old

Testament worship and in the Christian Church. In the same way they become part of the secular public life and create the system of distinctions, titles, and honors conferred in the army and civil service.

On the other hand, it would be mere quibbling to deny that such honors and decorations as have the character of a reward for past services or of a favor, when bestowed on an American citizen by any foreign government, are contrary to the sense and law of the American commonwealth. The only plea on which such distinctions and titles can be accepted by American citizens who claim to carry out the democratic principles of our Republic, is that they are conferred as tokens of actual responsibility or authority in the ecclesiastical, that is the missionary, sphere of religious work. And as a matter of fact these honors have no other meaning to Catholics. Roman counts and marquises and monsignori are not, we believe, recognized as such by the American public in official life. They do not even rank at receptions or public assemblies as do princes and ambassadors of foreign courts, to whom our Government accords their respective honors of precedence by courtesy. Indeed the American could not claim such recognition without forfeiting his American citizenship. Such decorations as go with these titles are of much the same character as the secret-society emblems and titles used in our numerous American fraternities. They are purely private distinctions of class affiliation and as such calculated to inspire respect among the members of these associations.

ECCLESIASTICAL TRAFFIC.

There is no lack of legislation intended to prevent the constantly recurring attempts on the part of individuals to convert the interests of the Church into sources of private gain. The vendors of articles of devotion, the devotees who constitute themselves commissioners of charitable enterprises from which they derive a regular income, the pious nuns who needlessly contract for palatial buildings with a view of creating a debt which strengthens their appeal to charity, the priest who erects a presbytery and church on a scale which betrays the expectation that the place will grow quickly to be a cathedral

parish with proportionate accommodations—these and kindred seemingly respectable vagrancies are familiar in city and town. They all make the claim that Catholics in general are bound to give them the patronage of their purses. To prevent irregularities arising from this sort of unauthorized canvassing it is necessary that there should be constant and active supervision.

In this connexion a recent pastoral of Archbishop Glennon may serve as a model. The Archbishop writes:

I desire to call the attention of the clergy and laity of the diocese, especially in the city, to certain regulations that obtain, and which if faithfully observed would tend to minimize if not entirely eliminate certain abuses.

1. It is a rule, for instance, that no one shall *collect moneys for charitable or religious purposes* indiscriminately through the city unless such a person has the permission of the Archbishop, and the same in writing. This rule applies to the priests and Sisters and religious in general, and is especially true of those who come here from the outside. Not unfrequently does it happen that they who travel under religious garb are unworthy of the confidence or patronage of charitable people and sometimes turn out to be fraudulent. Of course, exception may be made in the case of the "Little Sisters of the Poor" or representatives of established charities that are personally known to the charitable public.

2. From time to time the Catholic public are imposed on by unscrupulous agents who would *sell them worthless pictures, cheap literature or tawdry articles of devotion*, demanding for them a price that is exorbitant, and relying on the religious sentiments of their victims to promote a sale.

3. Another source of abuse is in *the church calendar promoter,* who invariably claims the support of the Church, if not its commission, and who proceeds to hold up the merchants and business people on the strength of the calendar that he is to issue, and its popularity among the people.

Under these three headings I note three distinct abuses, and I hope that by the refusal of the people, whether Catholic or non-Catholic, to sustain, to patronize or to pay attention to these agencies in the future they will be not only protecting their own interest, but they will be really doing a benefit to the Catholic Church. * * * *

Need I say in conclusion that in discouraging the giving to discredited parties I would urgently advise the proper sustaining of the accredited agencies both in the cause of charity and religion?

AN IMPORTANT CASE FOR THE MORAL THEOLOGIAN.

We direct the attention of professors of Moral Theology and of confessors generally to the *Casus Conscientiae* discussed by the Rev. Stephen M. Donovan, Professor in the Franciscan College attached to the Catholic University. The *Dubium Circa Liceitatem Operationis Chirurgicae quae dicitur Vasectomia* is practical for two serious reasons. The operation is in the way of being widely adopted by surgeons as the most expeditious and safe way of preventing physical and moral degeneration. Secondly, it recommends itself to the State boards of charity and education as a means of lessening crime, thus minimizing the responsibility and expenditures for the maintenance of public order and the housing of criminals. Hence measures have been enacted, as will be seen from the statements made below, by which the operation obtains legislative protection, and the question thus becomes one of ethical importance to the lawyer as well as to the physician and confessor. Fr. Donovan also furnishes us the following details regarding the practical aspect of the matter.

In the section on Preventive Medicine and Public Health, at the sixtieth annual session of the American Medical Association, held at Atlantic City, in June of last year, a very interesting and able paper on the subject of vasectomy was read by Dr. C. H. Sharpe of Indianapolis, Indiana, who was, perhaps, the first of the medical profession to advocate the operation as a preventive of crime.

It is the opinion of Dr. Sharpe, and perhaps of physicians generally, that innate criminal propensities, besides being hereditary, are likewise due to definite pathological conditions of the nervous system,—neuronal defects, as he calls them—thus making habitual crime more a matter of physical ailment than a moral evil for which the individual can be held accountable. Allowing the truth of this theory, it can easily be seen what a difficult matter it is for the confessor to draw the line between an objectively sinful act that is deliberate and voluntary, and a like act that is performed in response to cravings and inclinations over which the sinner has no or hardly any control. In a great many cases of drunkenness, for instance, we are able to determine the gravity of the sin

without much difficulty. But it is somewhat different with the dypsomaniac. How far shall we hold him responsible in the sight of God for the periodical excesses that not seldom bring him to the brink of the grave? The principles laid down by theologians regarding the nature of a sin committed as the result of an acquired habit are true enough in themselves; but their application to particular cases is beset with so many difficulties that a decided feeling of relief comes over us when we hear of the physician's giving new force and meaning to a truth which we all have learned in psychology, namely, that the will, though free, is not supreme.

Whether, however, vasectomy will, in all cases, be productive of the psychical effects claimed for it by Dr. Sharpe and others, remains to be seen. As Dr. F. C. Valentine of New York remarked in the course of the discussion which followed the reading of Dr. Sharpe's paper: "That vasectomy can impart stamina of moral strength, the ability to resist immoral impulses and temptation, as suggested by the author, is, I must confess, an entirely new idea."

In March, 1907, a law was enacted in the State of Indiana making it compulsory for every institution in the State, entrusted with the care of confirmed criminals, idiots, rapists, and imbeciles, to appoint upon its staff, in addition to the regular institutional physician, two skilled surgeons of recognized ability, whose duty it shall be, in conjunction with the chief physician of the institution, to examine the mental and physical condition of such inmates as are recommended by the institutional physician and board of managers. If, in the judgment of this committee of experts and the board of managers, procreation is inadvisable, and there is no probability of improvement of the mental and physical condition of the inmate, it shall be lawful for the surgeons to perform such operation for the prevention of procreation as shall be decided safest and most effective.

Although the nature of the operation is not specified in this law, vasectomy is, nevertheless, the one resorted to in practice, as being the easiest to perform and the most effective in its results.

Laws of substantially the same import have been passed in at least three other States, namely, Connecticut, California,

and Utah. And it is expected that before long all the States of the Union will have legislated for the sterilization of habitual criminals, idiots, and other "defectives".

Criminologists are coming to recognize the fact that criminal habits and tendencies are largely hereditary; and that the most effective and rational method of dealing with crime is that of prevention by sterilization. Such is the burden of an article on the subject by Judge W. W. Foster of New York, in *Pearson's Magazine* for November, 1909. In the opinion of the editor "it is the most important contribution that has been made on one of the great social questions of the day". Perhaps this savors of exaggeration. Still, the article is valuable as tending to show the present attitude of jurists, criminologists, and members of the medical profession in regard to this important question.

CELEBRATION OF MASS BY A PRIEST NOT FASTING.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February number of the REVIEW there is asked a question whether the permission granted to the permanently sick in reference to receiving Holy Communion when not fasting can be extended to infirm priests so that they may celebrate after having broken their fast.

Contrary to the opinion expressed in the response, I do not think that it is allowed. At least in one case last spring to my own knowledge the permission was refused. Moreover Father Noldin in his *De Sacramentis* (edition 1908, p. 176) says that this "concessio extendenda videtur ad omnes infirmos (non tamen ad sacerdotes, ut celebrare possint)."

ANDREW BYRNE.

St. Bernard's Seminary, Rochester, N. Y.

Resp. When we stated that the permission granted to the permanently sick, of receiving Holy Communion without fasting, extended to infirm priests, *under the same conditions*, we reasoned from the logic of the case, saying that the inference seemed legitimate, so long as there was no positive prohibition to the contrary. It may well be that, for reasons of prudence, and because there is special danger of abuse, the Holy See would forbid this interpretation. If so we are glad to be corrected; but we should like to be positive and avoid equivocal answers to questions of this kind proposed in good faith.

ANENT THE REFORM IN CHURCH VESTMENTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

My hearty congratulations upon the movement you have started for the very desirable reform in our church vestments. Enclosed is a typical letter showing that you have many well-wishers with you in this matter:

> I read in the paper of the conversion of your whole Community (also of the Sisters). Let me sincerely congratulate you. After reading *The Lamp* which you have sent me for some time, I felt that before long you would have to take this step in order to be consistent. May the example of your Society make an impression upon other communities of ritualistic Episcopalians. But please do not be like the Rev. A—— B—— who was once an Anglican and is now a Catholic priest; in his fervor and abjuring of his former faith he looked upon everything he had before used as horrible and sacrilegious; his Gothic chasubles and beautifully shaped stoles, he had quite determined to burn up. I begged him to give them to me, which he did. I blessed them and have used them now for many years. For this missionary locality we are able to readopt the venerable old style of chasuble and stole and ignore the horribly shaped modern French, Spanish, and Italian styles. In Germany, especially in the Archdiocese of Cologne, the ancient pattern is used extensively. How priestly and becoming are also the all-linen albs and surplices.
>
> SACERDOS.

The Lamp, February, 1910.

Your correspondent, although what he refers to has happened

many years ago, will never forget the impression he received when present one day at a High Mass celebrated by Dom Guéranger, Abbot of Solesmes, assisted by two of his monks, who were, like

himself, arrayed in Gothic vestments. It was indeed priestly and decorous beyond expression. And Dom Guéranger has good claims to be considered a good judge in all liturgical matters.

Herewith I send you also a beautiful cut of St. Ambrose, in Gothic chasuble and with the ancient low mitre, the model no doubt which inspired St. Charles, whose chasuble you illustrated in your first article. Note that this design is by L. Seitz, the painter so much beloved by the artistic Leo XIII. *Prosit!* A. B.

THE DOMINICANS AND GOTHIC VESTMENTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It may perhaps please the readers of THE ECCLESIASTICAL REVIEW who are interested in the reform of church vestments, to know that the Dominican Fathers in Lewiston, Maine, and in Fall River, Massachusetts, have been using Gothic vestments for a good many years, and that they find no trouble in having them made by the ladies of the parish. These same vestments are also used by the Dominicans in Canada.

I have always found these vestments, when well made, to be as convenient as any "violin-case" chasuble. I say *when well made,* because some ladies like to have them nice and *stiff*, and for this purpose put some kind of strong canvas under the lining. In this case the vestment is so inconvenient that it can hardly be used. If the priest will give himself the trouble to oversee the work and explain matters, this can be easily avoided.

FR. THOMAS MARIA GILL, O.P.

THE MAKING OF VESTMENTS.

In reply to questions for directions regarding the proper material, form, measurements, and ornamentation of chasubles, we give below some illustrations indicating the liturgical requirements. The drawing shows the cut of the three kinds of chasubles, showing a section of each in their relative proportions. The middle figure (2) gives a part of the ordinary chasuble which, for reasons of present convenience and economy, would be continued in use at the daily Mass in most churches. No. 2 represents the more beautiful form of Borromean style. It is the least expensive of all properly made chasubles, since it lasts much longer than the violin-shaped, paste-board style of chasuble, not being so much subject to the

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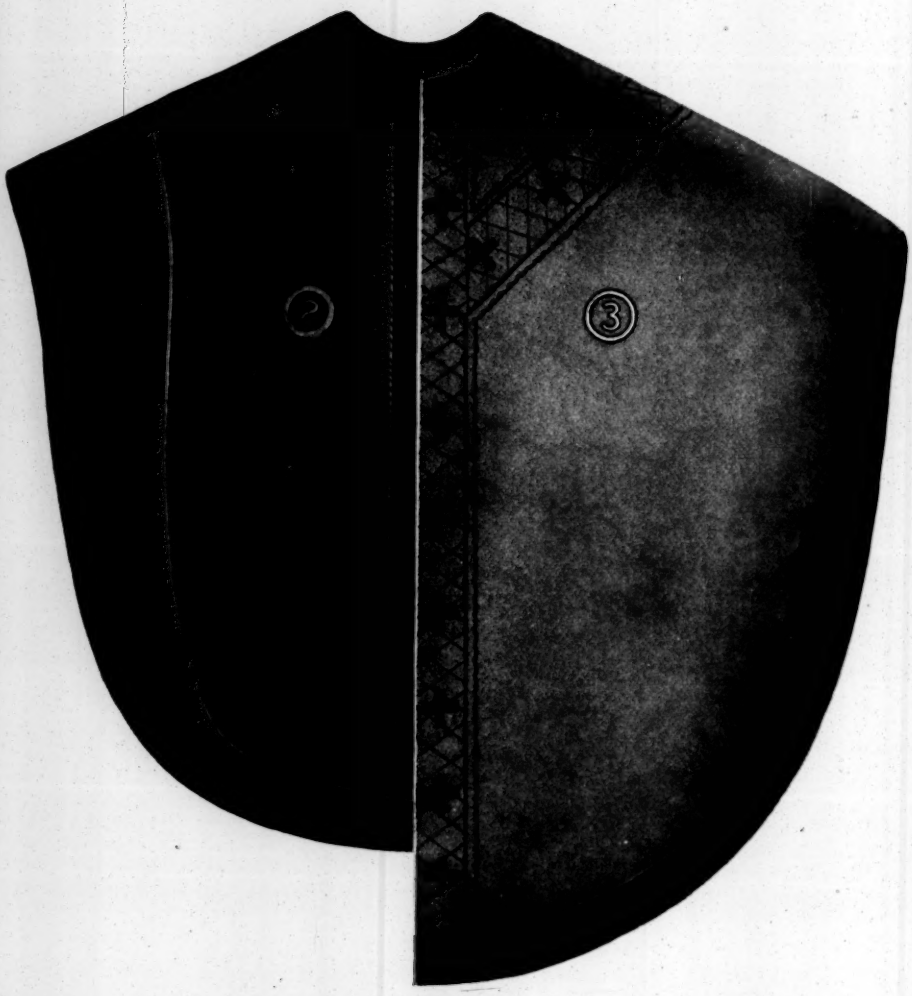

RELATIVE SIZE OF CHASUBLES (*Shown in Sections*)

1 For Use on Festivals in Parish Churches
2 For Daily Use 3 For Cathedrals

rubbing and partial wear of the latter in front and at the sides; and it is infinitely more graceful, draping the figure of the priest more reverently and suggesting the sacrificial and pontifical character of the sacred presbyter. This form of vestment is easily made by any person familiar with the normal art of needle-work. No. 3 shows the more stately form of Gothic vestment suitable for use in Cathedral and monastic churches. This is the style of vestment which the *Caeremoniale Episcoporum* assumes that bishops wear at solemn functions.[1]

The measurements of the three sizes as contained in the following tables are approximately those given in the work by Father Joseph Braun, S.J., on the method of making and ornamenting ecclesiastical vestments.[2]

	Present Form.	Festal Form.	Cathedral Form.
	Fig. 2.	Fig. 1.	Fig. 3.
Length from the neck down (back)....	3 ft. 10 in.	4 ft. 1 in.	4 ft. 5⅛ in.
Length from the neck down (front)....	3 ft. 4 in.	3 ft. 8 in.	3 ft. 11¼ in.
Width across shoulders and arms.....	2 ft. 6 in.	3 ft. 11 in.	4 ft. 11 in.
Width from neck over each shoulder and arm	1 ft.	1 ft. 9⅓ in.	2 ft. 3½ in.

These measurements are simply suggestive and may be slightly modified to suit the size of the person as well as the weight of material used. The form (No. 1), which we have called *festal* or Borromean, permits of some variation. St. Charles is represented as having worn different kinds of chasubles, one of which is preserved in St. Mary Major in Rome, and which he used while he was archpriest of that Basilica. It is more in the shape of our modern chasubles. Shortly before this time, however, Pope Paul IV had attempted to stop the tendency of cutting down the old (Gothic) form of vestments, but his reform appears not to have suc-

[1] "Induitur planetâ quae hinc inde super brachia aptatur et revolvitur."—*Caerem. Episcop.* Lib. II, c. 8, n. 19, edit. typica.

[2] *Winke für die Anfertigung und Verzierung der Paramente.* 1904. B. Herder.

ceeded.[8] St. Charles, applying the method common to the pastoral prudence of Saints, gradually restored the old custom in Milan without departing greatly from the usage at Rome. A chasuble which belonged to the Saint, and which is preserved in the Cathedral of Milan, has slightly greater dimensions in width across the shoulders and arms over the one shown in St. Mary Major at Rome. It closely approaches the measurement which we have given here as *festal*. It is, therefore, only in this sense that it can be called Borromean. Regarding the demands of material, color, and ornamentation, we refer the reader to the article on the subject in this and the preceding number. For the rest, good judgment and a sense of propriety must be consulted.

A PROPER DIVISION OF PASTORAL LABOR.

According to St. Paul, a priestly vocation does not imply the possession of all the gifts which mark the efficient dispenser of divine graces in the sacred ministry. "Quosdam quidem posuit Deus in Ecclesia, primum apostolos, secundo prophetas, tertio doctores—exinde gratias curationum, gubernationes, interpretationes sermonum . . . Aemulamini charismata meliora. Et adhuc excellentiorem viam vobis demonstro."[1]

Now we have everywhere excellent preachers among our clergy, also excellent catechists, priests who have the special grace to attract and make themselves understood by children, or by the simple-minded faithful. Of some pastors our people say that, to have a visit, in sickness, from Father N. is like having the pain of disease lifted away, and the hope of better times installed in one's heart. Other priests again have a talent for administration: they can raise money without being hard in demanding it and have ways of not accepting it from those who can ill offord to give, yet whose generosity is awakened to aid the priest' effort in other ways.

But half of the effect of these different abilities in different

[8] At least not permanently. Oldvinus, in the third volume of his *Vitae Romanorum Pontificum*, speaking of Paul IV, writes: "Pontificum indumenta, quae a majestate formaque desciverant, suo splendori ac figurae restituit." Roma. 1677. 832 cit. apud Braun.

[1] Cf. I Cor. 12 and 14.

priests is neutralized by the good Fathers not being properly harnessed. Father Lingua Sapiens, a good preacher in a large parish, draws the people on Sundays to hear him, though he is known to be a poor hand at building a church, and has too much earnestness to attract the children or the sick by the genial manner which inspires personal sympathy. The following Sunday Father Felix, the second assistant, preaches a lonely sermon, without end, until all grace of patience has dried up in the pews. Father Raucus is singing the High Mass and adds to the tortures by his lack of ear, though people know him to be an admirable organizer and disciplinarian in school. The three priests bear each other no grudge, for they can exchange the compliment of poor preaching, or wretched chanting, or shy ways of meeting people.

In the presbytery parlor an analogous process of contrasts goes on all through the week. Father Prudens knows his theology and can tell what sort of questions to ask when there appears some matrimonial tangle, though he makes a mess of everything he undertakes in a business way, and has all the tramps, book-agents, and promoters after him. All the while Father Practicus sits upstairs wondering when he is going to get a parish, so that he may show the world what he can do in the way of saving money for the Church and doing things according to system and with promptness.

In short, here are three or four men, all bright, willing to work, and respected for their special abilities, hindering and interfering with each other quite unconsciously, the one building up a corner, the other tearing it down to get room for his own addition. This is ecclesiastical, but it is lamentable, and it would not be tolerated by leaders in any great business enterprise in which men combine to attain practical results for the common good.

Obviously it were wiser to distribute their powers in such a way as to permit each to attain a complete success by the use of his special gifts, without exposing him to the risk of failures in other lines, wherein he also lessens the efficiency of his brethren by the gaps he creates in their work. If a priest of ability is selected to fill certain positions and functions for which his gifts fit him, he is likely to be successful and contented. The creditable results which he achieves will enhance

the value of the Catholic cause and name. Thus we might have a supply of priests who learn to use their natural powers all the better for being placed in the position where something definite is expected of them, and where credit is given in proportion to their application to their particular duties. The service which demands the use of voice in preaching, or culture in the chant, or practice in administration, church building, hospital work, etc. can be indefinitely developed. The assignment of special tasks can be adjusted as in any other condition of life where men are active for a common service. The project is feasible, at least in some places, and would be apt to elicit imitation wherever it is possible.

The notion that this would militate against the apostolic spirit can be sustained only if we carry such specialization to excess. There is no reason why, under the present system of promotion, a parish priest should be selected simply for administrative ability, excepting in places where such is particularly needed. He can supply what the congregation needs through his assistants. The rector of the Seminary would be a good judge and the bishop a good arbiter (if he were to consult the former) as to where to place young priests, after a test period under a prudent rector; and duties could be easily adjusted. By such methods our people would get a better ministry than they do in most cases, over and above the grace of the sacraments, to which they are to be attracted rather than driven.

A NEW PASCHAL CANDLE.

Qu. Would you be kind enough to give some information on the law requiring a new Paschal Candle annually? If there is such a law, it seems to me to be a good means of swelling the manufacturers' profits. J. E. M.

Resp. Whilst there is some disagreement among the liturgists as to the obligation of renewing the Paschal Candle for the annual blessing on Holy Saturday,[1] the character of the ceremonial seems to indicate the propriety of having each year a new and unblessed candle for the Paschal celebration.

[1] See ECCLESIASTICAL REVIEW, Vol. XVIII, p. 212; also Vol. II, p. 286, and Vol. IV, p. 284.

Coppin, in his *S. Liturgiae Compendium*, seems to have no doubt of the obligation: "Cereus paschalis debet esse (1) novus seu non benedictus, vel saltem totaliter refectus; (2) totus ex cera, et non ex ligno depicto; (3) ex cera albi coloris; (4) ornari potest depicta Crucis effigie ad loca clavorum, deinde effigie Christi resurgentis aliisque insignibus."[2]

A writer who signed his communication "J. F. S.," commenting on this subject in the REVIEW, some years ago, made the following pertinent suggestion: The Paschal Candle is lighted on five Sundays of the Paschal time, and from the beginning of Mass until the end of the Gospel on Ascension Day. It burns for about two hours during the solemn Mass, and for about an hour during Vespers; that is to say, altogether *sixteen hours*. Let the candle manufacturers put "sixteen hour" wicks in their candles, and we will have a new candle each year . . . If the pastor will explain to the people the meaning of the Paschal Candle,[3] he will easily find someone in his parish who will be anxious to have the honor of donating it each year.

OFFICIAL CATHOLIC CHURCH STATISTICS.

The *Official Catholic Directory* for 1910, published by the M. H. Wiltzius Company of Milwaukee and New York, reports a Catholic population of nearly fourteen and a half million (14,347,027) in the United States. There are over eight million inhabitants (8,240,052, according to reports) in the Philippines, Porto Rico, and Hawaii, who profess the Catholic religion. This, with a Catholic population of two and a half million (2,538,374) in Canada, gives us over twenty-five million Catholics for the American continent. The Catholic population under the British flag is estimated at 12,053,418. Deducting from this number the French Canadians and other Latin elements of the population, we have an English-speaking Catholic body of upward of thirty million. And these people are for the most part better conditioned politically, economically, and morally, and, if not more gifted naturally, apparently more intelligent in the practical interpretation of the Catholic faith, than the people of

[2] N. 423 (edit. Stimart).

[3] See ECCLESIASTICAL REVIEW, Vol. IV, p. 280 ff.

South America, or of Italy, Spain, and France, where the Catholic Church is being persecuted by the progeny of its Catholic founders, and the faithful Catholic population finds itself in a helpless and irreligious minority amid Catholic institutions and traditions.

As an offset to this statistical estimate of our Catholic population we have the report of the Department of Commerce and Labor in the United States Government Census (released for use after 29 August, 1909), which is in fact an abstract of the first report of the statistics for the year 1906. It summarizes the progress of the Catholic Church in the United States as follows: "In 1890 the Protestant bodies reported 68 per cent of the total (religious) membership; the Roman Catholic Church, 30.3 per cent, and 'all other' bodies together, 1.7 per cent. The rate of increase shown for the Roman Catholic Church was 93.5 per cent, more than twice that for all Protestant bodies taken together, 44.8 per cent." Again the report says: "The Roman Catholic Church reported the highest number of members per organization, 969." For the Protestant bodies as a whole, the average number of members per organization was only 104.

As to the virility of religious life among Catholics, when compared to that of the combined Protestant churches representing 185 denominations (in 1906), the Government Census shows that, while the membership in the Catholic Church is nearly equally divided between men and women (49.3 male and 50.7 female), the Protestant bodies as a whole have only 39.3 per cent of male against 60.7 per cent of women communicants. Nor is this difference due to the predominant male element among immigrants who profess the Catholic religion, as is the case with the Russian Schismatic (Greek Orthodox) Church, in which 93.9 per cent of the members are men.

A third contribution to the statistical element of religious bodies in the United States comes from Dr. Carroll's annual report (published in *The Christian Advocate* of New York). In his list of denominational families he allows to the Catholic body a membership of 12,372,069, which suggests a doubling of the Catholic population in the last twenty years (6,257,871 in 1890).

Regarding the balance of the two sexes in the membership he writes: "In the Roman Catholic Church the sexes are nearly evenly balanced, 50.7 per cent to 49.3 per cent. In Protestant bodies the proportion of women is nearly 61, to 39 per cent men. The increase of the Roman Catholic property, according to Dr. Carroll, is over 147 per cent.

In view of the not inconsiderable difference in the statistics furnished *officially*, it may be asked whether the report of the Wiltzius *Directory* is not swelled beyond the actual figures by an optimistic mode of reckoning which accepts as Catholic everybody who comes within reach of traditional Catholic influence. "He ought to be a Catholic," is a phrase that is frequently applied to a class of men who have no faith, although they were baptized in the Catholic Church; and the pastoral census-taker might easily be induced to count such men as belonging to the fold if they become for one reason or another financial contributors to our institutional church or allied charities and philanthropies. But, if there be such padding, it is easily overbalanced by the number of professed Catholics who have no permanent domicile and who do not come under the personal observation of a pastor, at least as churchgoers and frequenters of the Sacraments. They are laborers and artisans who move about from town to town or shift from parish to parish, hear Mass and confess where they find a church open, and call for the nearest priest when they are about to die; but no church register contains their names as pewholders or parishioners.

If there be reason to glory in a spontaneous increase of numbers in the Catholic population of our country, because it offers hopes of confirming free activity in the exercise of a pure and honest citizenship through the profession and practice of the high moral principles inculcated by the Catholic religion, we must also recognize the unquestionable fact of immense losses to the faith among the people who should claim that faith as a birthright. We may assume that the statements of writers like Joseph McCabe, although they glory in tracing the "leakage from Rome", are sufficiently accurate. For the fact of their being given with a certain bias against the welfare of the Church, or the fact that the author draws erroneous conclusions regarding their effect, does not make

them false. The defections summarized in his volume entitled *The Decay of the Church of Rome*, are, so to speak, chronic in the Catholic body; they are not formal apostasies, but constant fallings-off through want of caretakers and husbandmen to gather the harvest and prepare the ground for seed-time. Bishop England's report, seventy years ago, that we had lost nearly three million of the descendants of Catholics, has been corroborated again and again; and we believe that, according to a quotation of Mr. McCabe's from the *N. Y. Freeman's Journal*, there are no less than twenty million people of Catholic extraction in the United States who to-day support the cause of Protestantism in one form or another. That this loss is going on, either from lack of priests or from lack of methods and zeal where we have sufficient priests, need not be doubted in view of the enormous number of people in all walks of life who profess no religion, while they bear the marks of unmistakable Catholic parentage in name or fatherland.

The remedy for this is Catholic organization, Catholic unity, Catholic schools, and, as a result, Catholic life apart from the mere profession of faith.

THE WILTZIUS DIRECTORY AND ITS PREDECESSORS.

In commenting on the reports of the Wiltzius *Directory*, referred to in the preceding note on Catholic Church Statistics, we wish to endorse the very efficient work of the Editor, Mr. J. H. Meier, to whom the firm has entrusted the care of the *Directory*. It is accurate as far as it can be made so, and shows evidence of an unusual expenditure of care and labor. This does not mean that faults may not be discovered in it. But the extraordinary usefulness of the volume is not in any measurable degree diminished thereby. Without such a manual the clergy would be deprived of a valuable means of orientation, almost an essential reference book in some cases. The current issue of the book is a sort of jubilee number, being the twenty-fifth of the series undertaken in 1886 by the Milwaukee firm of Hoffmann Brothers represented to-day by the M. H. Wiltzius Company.

The history of official Catholic Clergy lists and directories

for the United States is not one of unbroken success, as might be supposed by those who are unfamiliar with such publication enterprises.

The first attempt at printing an official Directory of the Catholic Church in the States was made nearly a century ago. In 1817 Mr. William Creagh, a New York bookseller, published a list of the missionaries, churches, religious houses and institutions, together with an ecclesiastical calendar and such general information on Catholic topics as might be found in current books of Christian instruction. Five years later, in 1822, Mr. Creagh printed a second issue under the title of *The Laity's Directory to the Church Service.* The volume was revised and corrected by the Rev. John Power of old St. Peter's Church, New York. The demand for the little book must have been limited, for the next publication of a Church Directory was eleven years later, when James Myres, from his "shop" near the Cathedral in Baltimore, Maryland, issued the *Metropolitan Catholic Almanac and Laity's Directory* which kept on appearing every year until 1848.

In 1849 F. Lucas, Jr., took up the publication which had sold in a small 16mo form for twenty-five cents, and of which "the seventeenth number is now offered to the public", as the preface of that year's issue informs us. In the following year Mr. Lucas enlarged the volume, which appeared regularly each year without alteration, except for the change of firm name to "Lucas Brothers" in 1855.

For the year 1858 we find the publication office of the Directory again in New York, under the title of *Dunigan's American Catholic Almanac and List of the Clergy for 1858.* Messrs. Edward Dunigan and Brother, the publishers, inform us that the task of publishing the Directory was imposed upon them by ecclesiastical authority and that "every copy costs more for printing and paper than it sells for; the advertisements alone enable the publisher to suffer such a moderate loss as he can be reasonably expected to bear." It appears that this volume was ordered to be printed at a late date (in February), after it was found that Lucas had failed to publish the reports. In the issue for the following year (1859), the new publishers, Messrs. John Murphy and Company, of Baltimore, make the statement that Messrs. Lucas Brothers "had declined

the farther publication of the Directory", and that "the late Council of Baltimore by a special resolution requested us to continue the work. We felt it our duty to comply with a request from this high source."

The difficulties which beset the work may be gleaned from the unhesitating avowal of Mr. John Murphy in his issue of the volume for 1861 in which he writes: "A year ago we spoke of the very imperfect method adopted by many of the prelates to indicate the location of the clergy." This does not seem to have roused the prelates to any much greater energy, and as a result the official Directory failed to appear during the two following years, 1862 and 1863. Mr. Peter F. Cunningham, however, was equal to the emergencies as a publisher and issued in the meantime a small *Catholic Register* which had the approbation of the Bishop of Philadelphia, and which bridged over the series until 1864, when the firm of D. & J. Sadlier & Company took up the publication.

Sadlier's Directory was to be a decided improvement on the preceding issues, and so it proved. The publishers announced that they intended to make it permanent, and asked the Catholic Hierarchy to sustain their efforts. Although they had stated in the preface that "It is a matter of little pecuniary benefit to a publisher," the price they fixed upon for the volume aroused criticism, and in 1886, after more than twenty years' possession of the field, a rival Directory was issued by the Hoffmann Brothers of Milwaukee. They not only considerably lowered the price of their volume, but furnished a quarterly Clergy List by way of supplement. If their enterprise resulted in a financial loss which made them resign the publication to its present management, they at least gave the impulse and laid the foundation for an excellence that it would be difficult if not impossible to surpass under present circumstances.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

The Science of Religion may be treated in a double way: one may investigate the facts, and one may scrutinize their origin, their connexion, and their development. The former part is a mere history of religion, tabulating religious customs, beliefs, and rites according to their documentary evidence. But it is hard for the human mind to know a number of parallel series of facts without comparing them; hence the so-called comparative religion naturally follows the history of religion.

1. **Historical Religion.** *a. Meaning of Historical.* The Rev. F. R. Tennant, D. D., contributed to the *Hibbert Journal*[1] an article entitled "Historical Fact in Relation to Philosophy of Religion" in which he considers the historicity of religious facts. The author first gives the three meanings of the word "historical", i. e., actual, significant, and belonging to history. He employs the word in the first sense in the course of his present investigation. But then comes the question, how do we know the historical facts of religion? That "historical" must be taken in the sense of "actual" is confirmed by the rationalistic systems of Spinoza, and Hegel, and by science itself. Spinoza and Hegel as well as the scientist must learn their facts from experience or history; their deductions or generalizations are as empty as Kant supposed his categories to be. Dr. Tennant urges the actuality of the past not against any surviving shreds of extreme rationalism, but against a modern tendency to have faith based on what are called "the inwardly verifiable facts of the soul's experience", against an over-great demand for immediacy, and an inordinate impatience of metaphysical and historical questions. But again, how are we to know the "historical" taken in this sense?

b. Ways of Knowing the Historical. The actuality of the past may not seriously be denied by the student of religion,

[1] Oct., 1909, pp. 166 ff.

but its knowability is at times questioned in theological circles. Dr. Tennant believes that the method, or the methods, by which the establishment of facts in human history is sought, may be compared with those which are credited with solid results in the concrete sciences of nature. α. Large classes of facts are only inferred from their observable effects. The past is involved in the present in the case of human history as much as in that of geological evolution. The impression produced by a great personality on his age presents sufficient ground for arguing back to the historic life that wrought it. β. The second general method of establishing historical facts is by means of testimony. Those who discard the value of testimony in the sphere of history are bound in consistency to reject it also in the sphere of physical science. γ. The third kind of proof used by historians is again paralleled by a scientific method. A hypothesis is formed to explain or interpret a collection of undisputed facts; if the consequences deducible from this hypothesis are found actually to follow, the hypothesis is said to be verified. The hypothesis in the sphere of history may be that a certain event occurred as testimony asserts it to have done.

c. *Value of Historical Knowledge.* Is it not strange that after this defence of an actual past, the writer expresses his conviction that historical testimony remains unworthy of absolute confidence? He accords the character of unquestionable necessity only to two kinds of knowledge: first, to the formal knowledge met with in the laws of logic or in the numerical and spatial relations of pure mathematics; secondly, to the knowledge of sense-particulars exclusive of any information whatever as to their relations. Historical truth, he insists, is at best highly probable truth. An historical religion, just because it is historical, can never be wholly a rational religion. Nevertheless, its adoption may be far more reasonable than its rejection. No more, and no less, would I claim for Christianity. The author is more reasonable, when he defends the value of our historical knowledge as far as practical life is concerned. He rejects the "short-cuts" to absolute religious truth through value-judgments, or through immediate individual experience; probability is the guide of life.

d. Historical Religion may be Scientific. Dr. Tennant does not see why a hard line of distinction should be drawn between natural religion and historical or revealed religion. The distinction may have its uses, but it is not plain why historical elements of one kind should be appropriate data for philosophy to manipulate, and historical elements of another kind should be excluded from the sphere of its operation. For it cannot be denied that, after all, both historical and natural religion rest on one kind or another of historical data. The exception that Christianity is a "revealed" religion, and that the facts which form its basis are too insignificant to form the sources of universally valid truth cannot be urged against its scientific character. We can hardly endorse Dr. Tennant's opinion that Christian revelation would be natural, if philosophy enlarged or revised the common conception of "Nature". As long as philosophy gives a true definition of Nature, Christian revelation will always remain supernatural. On the other hand, the writer is fairly correct when he points out that the rationalistic habit of mind which demands unmediated truth of reason and despises sense, lies at the root of the contention that the historical facts of Christianity are too insignificant to be the sources of universal truth.

2. Recent Literature. We have developed Dr. Tennant's opinions at great length, because they give the reader a fair view of the distinction between the so-called natural and historical religion, and they introduce him too into part, at least, of the Science of Religion. The importance of this subject may be inferred from a brief summary of its literature published within the last few years. E. C. Richardson has given us "An Alphabetical Subject Index and Index Encyclopœdia to Periodical Articles on Religion, 1890-1899." [2] Those who find this work too bulky or too expensive, may read a carefully prepared bibliography of the subject with critical appreciation of the various publications in the *Revue des Sciences philosophiques et théologiques.*[3] A work of a different type has been prepared under the editorship of Mr. J. Hastings, well known as editor of the Dictionary of the Bible; it is entitled "The Encyclopædia of Religion and Ethics," and is to

[2] New York, 1909: Scribner.
[3] III. 551-608.

be complete in ten volumes of about 900 pages each.[4] The reader will judge concerning the contents of the work from such articles as "The Apostolic Age" by McGiffert, "The Ancient Arabs" by Nöldeke, "Mithracism" by Cumont, and "Buddhism" by de la Vallée-Poussin. The "Transactions of the Third International Congress for the History of Religions" [5] furnish another source of general information on the Science of Religion.

Special questions of the same Science have been treated by a number of writers among whom the following will be found to be of uncommon interest: Fr. Lagrange has studied the Messianism among the Jews of about B. C. 150—A. D. 200.[6] Two lectures on progress in religion delivered by F. Delitzsch and translated by F. L. Pogson [7] dwell upon the question "Whose Son is Christ?" J. Böhmer endeavors to construct an historico-religious framework for the kingdom of God.[8] G. D. Castor considers the kingdom of God in the light of Jewish literature.[9] R. Brook writes on "The Bible and Religion," [10] explaining religion as experience, and the Bible as a means to resuscitate religious experience. P. Heinisch has studied the Greeks and the Jews in the last century before Christ.[11] The author first gives a picture of Greek culture and Jewish religion, the two elements out of which the Christian religion is said to have developed; but the author opposes to this system of syncretism the many entirely new ideas in Christianity, which imply a new divine impulse in the historic development of religion.

To these works may be added Galloway's "Principles of Religious Development," [12] Miller's "Cosmic View of God and Man," [13] Eucken's "Christianity and the New Ideal-

[4] Edinburgh, T. and T. Clark.

[5] Oxford, 1908: Clarendon.

[6] Études bibliques, Paris, 1909: Lecoffre.

[7] London, 1908: Green.

[8] Der religionsgeschichtliche Rahmen des Reiches Gottes; Leipzig, 1909: Dieterich.

[9] Bibliotheca Sacra, LXVI. 344-361.

[10] Interpreter, V. 296-305; 408-418.

[11] Griechentum und Judentum im letzten Jahrhundert vor Christus; Biblische Zeitfragen, I. 12:45. Münster, 1908: Aschendorff.

[12] Macmillan, 1909; p. 363.

[13] Chattworth, 1909; p. 267.

ism,"[14] Lewis's "Fundamental Principles Involved in Dr. E. Caird's Philosophy of Religion,"[15] Warschauer's "Problems of Immanence,"[16] Ridsdale's "Essay in Modern Metaphysical Philosophy in its Attitude towards Christianity,"[17] Leuba's "Psychological Origin and Nature of Religion,"[18] Coe's "Religion and the Subconscious,"[19] and Hayes's "What have Facts to do with Faith?".[20]

3. Comparative Religion. *a. Method.* Christianity does not need to fear any true fact or any truly scientific method of research. But the Science of Religion, as it is carried on today, is certainly antagonistic to our Christian faith and practice. A. W. Hunzinger clearly shows the consequences of this study; he uses the positions of Troeltsch as representing the views of modern religious scientists. Their principles of immanence, development, and relativity are calculated to destroy not only the supernatural character of Christianity, but to undermine all religion. It is owing to a want of logical consistency on their part that they retain a religion called Christianity, though bereft of every supernatural element. We need hardly add that the adherents of this method subscribe to all the tenets of modern dogma as well as to the ethical monotheism which they ascribe to Jesus Christ. Hunzinger rejects energetically this Christianity built on the principle of immanence, and thus aids indirectly at least the true study of the Bible.

b. M. Reinach's "Orpheus". To illustrate the destructive effect of the modern method followed in the study of the history of religion, we shall briefly indicate the process followed by Solomon Reinach in his *Orpheus*.[21] The book deserves our attention; it has passed through a number of editions in French, and translations are being prepared in English, Ger-

[14] Translated by L. J. Gibson and W. R. Gibson; Library of Living Thought, Harper, 1909; p. 175.

[15] Quelle und Meyer, 1909, p. 62.

[16] Clarke, 1909, p. 242.

[17] Thacker, 1909, p. 82.

[18] Constable, 1909, p. 95.

[19] American Journal of Theology, July, 1909.

[20] Harvard Theological Review, July, 1909.

[21] Histoire générale des religions. Septième édition revue. Paris, 1909: Alcide Picard.

man, Russian, Spanish, and Italian. The device of the work is, *Veniet felicior ætas*, and this happier time will see the destruction of all religions, leaving only the religion of social duty. In the mean time, man is man indeed, but still obedient to the unreasonable instincts of the animal. The golden age would have come much sooner, if man had followed the Greek rationalism instead of being swallowed up by the floods of the Eastern cults. Rationalism began its work again at the time of the renaissance, in the eighteenth century, and in recent days. It is not surprising to learn that these happy times will free the human mind from all bondage, but it is astonishing that M. Reinach is less intent upon setting free the savages from their horrid superstitions, and the Protestants from the few shreds of religious belief still left to them, than the Catholics. As one goes on reading the work, one becomes more and more impressed that it is intended as an engine of war against the Catholic Church.

As to the make-up of M. Reinach's work, it opens with an introduction about the origin of religion, then contains six chapters concerning the religion of pagan nations, and finally closes with six chapters on the Jewish and the Christian religions. Fr. de Grandmaison [22] and Fr. Lagrange [23] take exception to the lack of proportion shown in the *Orpheus*. Religions professed by millions of believers in India, China, and Japan are dismissed in a few pages, though some of them interest our present time in a special way. The dualism of the Chaldean and the Egyptian civilizations, the Sumerian question, and the problems of prehistoric Egypt, raised by the publications of MM. de Morgan and Flinders Petrie, have been wholly ignored.

Religion is defined by M. Reinach as the summary of scruples which impede the free exercise of man's faculties. It is a rather suspicious character of this definition that it eliminates from the fundamental concept of religion what is generally regarded as the object of all religious sentiment; still, the author actually boasts of this discrepancy between his definition and the common idea of the object defined. A logician would simply rule out of court M. Reinach's claim to

[22] Études, CXIX. 24-50.

[23] ue biblique, Jan., 1910, p. 129-141.

have given a definition of religion. But if he has not defined religion, he has at least destroyed it. An obstacle to the free exercise of our faculties which springs from scruples, impedes us only as long as our ignorance lasts. All the duties and rights of religion have their source in ignorance; here is M. Reinach's explanation of religion; our only real duty is to free ourselves from all religious bonds, as it is our duty to throw off the limitations of our ignorance which restrict the exercise of our liberty.

As if the author's words were not clear enough, he qualifies these religious scruples as so many taboos. Though he does not define the word taboo, he makes it clear that it signifies nothing but an irrational instinctive prohibition, an heirloom which man derives from the animal, a categorical imperative of human nature evolving from pure animality. Even the Decalogue is nothing but an improved edition of an ancient code of taboos. Here is the first root of religion; the second is equally inherited from the animal, for it is animism. It is true that the animal does not share its psychological confidences with man; but the child and the savage are animists; they project outside of themselves the will they exercise within themselves, and they people the world with a life and sentiments like their own. Animism, therefore, on the one side, and the taboo on the other are the two main springs of religion. It is nothing but imagination on the one side and the other, without reality and deceit, without revelation and imposture.

Historically considered, religion needs two more sources, though they are less primitive than the two already indicated. The taboo appears to be connected with Totemism or "a kind of worship paid to the animals and vegetables considered as allied and related to our clan"; while animism endeavors to subdue and utilize the dreaded and unknown forces of nature, thus being connected with what M. Reinach calls magic.

With this explanation of the origin of religion before us, we may succeed in emancipating ourselves from the "scruples" which limit the rightful use of our faculties. The taboo dissolves itself into the commands and prohibitions of the common law; animism vanishes into poetry; Totemism and magic

yield to the light of science. Thus man is emancipated from all the shackles of religion. The victory of M. Reinach might be complete, if his definition were correct, if he really explained the origin of a reality instead of describing a figment of his imagination. M. Reinach's religion is not that of the full-grown man, but at best of the savage and the child. But even here it is defective. The taboo only indicates the object whose touch and use is interdicted, without supplying any motive; on the part of the savage, it is fear, however superstitious, of the consequences of his transgression, that makes him respect the taboo. The animal is prevented from eating its young by a mere blind instinct, a real animal taboo; but the savage is prevented by fear and precaution from transgressing the taboo, which implies the belief in certain spiritual beings. Again, the taboo is purely restrictive in its character, while religion implies also the sentiment of admiration and affection for its God.

Fr. Lagrange[24] enumerates a list of inaccuracies of which M. Reinach is guilty in his parallels between the pagan and the Christian religion, and in his statements concerning the pagan beliefs. The reader will probably be more interested in the author's treatment of the Christian religion. He sees in Christian beliefs and practices nothing but purified survivals of the ancient rites of Totemism. The Resurrection, e. g., is explained by the alleged fact that a sacrificed divine animal never dies completely, but always finds a successor after a few days of mourning. M. Reinach is always ready with a number of sinister motives for the actions of the representatives of religion. Jesus offends the temple merchants in Jerusalem, St. Paul offends the venders of pious articles in Ephesus, Zola offends those who have a material interest in the devotions at Lourdes. When he comes to explain the origin of Christianity, and the Gospels in particular, the influence of M. Loisy is felt throughout. The citations of Scripture found in the Apostolic Fathers who lived before A. D. 150 must all be referred to the Old Testament. It was Marcion who about that time formed the first collection of books which anyway resembled our present idea of a Canon. No gospel was

[24] L. c., pp. 134 ff.

written by an eyewitness; the texts which appear to imply the contrary, are explained away with the help of one or another of Loisy's principles. Moreover, what is represented as a possible or plausible hypothesis by Loisy, is put forth as gospel truth by M. Reinach.

Nor can it be said that M. Reinach did not see whither his work tended; he assures us that he weighed his responsibility before he took it on him. Moreover, he professes to have written in such a way that his book can be read by the young as well as the old. Let us hope that a kind Providence will prevent the realization of his promise to publish in the future another work fit to be read only by "mothers".

Criticisms and Notes.

HISTORY OF MEDIEVAL PHILOSOPHY. By Maurice De Wulf, Professor at the University of Louvain. Third edition. Translated by P. Coffey, D. Ph., Professor of Philosophy, Maynooth College, Ireland. New York, London: Longmans, Green, & Co. 1909. Pp. xii–519.

DIE GESCHICHTE DER SCHOLASTISCHEN METHODE nach den gedruckten und ungedruckten Quellen dargestellt von Dr. Martin Grabmann, Professor der Dogmatik am bischofl. Lyceum zu Eichstätt. Erster Band. Freiburg im B., St. Louis, Mo.: B. Herder. 1909. Pp. xiii–354.

The two books here introduced are mutually supplementary. The former is distinctively a history of the various systems of philosophy prevailing in the Middle Ages, while the latter is a history of the scholastic method, as such, which rose, developed, and reached its highest perfection during the same period. Professor De Wulf in his present work, as he has done in its predecessor, *Scholasticism Old and New* (English translation, 1907), keeps the distinction well defined between medieval philosophy and medieval theology. The former includes besides scholastic various other medieval systems of philosophy, alien and opposed to but synchronous with scholasticism. Medieval philosophy, especially its main current, the scholastic, drew its materials from many tributaries—chiefly, of course, from those that flowed through Greece, from Socrates, Plato, and Aristotle; also from the Neo-Platonists; likewise from the Fathers, notably St. Augustine. This multiplicity of origin makes it necessary for Professor De Wulf to begin his work with an outline of the Greek and Patristic philosophies (pp. 1-89). The narrative then proceeds through the first, the formative, period of scholasticism from the ninth to the close of the twelfth century (pp. 125-239) onwards to the highest development of medieval speculation attained in the works of St. Thomas (pp. 240-410). Then comes the period of decline during the fourteenth and the first half of the fifteenth century (pp. 411-459), followed finally by the transitional stage in which the new philosophies grew up, partly out of the old trunks, with many a fresh, if not always a vigorous, much less a fruitful, engrafting of their own. Over these fields of speculation Professor De Wulf conducts his readers, the while pointing out like an experienced guide the peculiarities of the landscape and the leading types of flora and fauna; but,

much more like a trained student of nature, dwelling mostly on the geology of the ground he is traversing and pointing out the agencies that have diversified the surface, uplifted the hills, carved out the valleys and made the soil; indicating also how the various strata have been deposited and arranged; how their living types are interrelated; how their primal materials were formed and ordered out of the original chaos. But while thus playing the rôle of the expert naturalist, the author bids his observers note the sources whence he has drawn his knowledge and to which they may go for fuller information. The bibliographical apparatus of the volume, if not quite exhaustive, is ample in original and derivative material. The whole work is one which the earnest Catholic student will welcome as furnishing him with the fullest reliable exposition of the origin and medieval development of his philosophy to be found in the English language. He has already had at command a compendium of the same subject in Dr. Turner's general *History of Philosophy*. He has here its expansion and abundant documentation. The translator has done his work well, the rendering being clear and readable. The publishers, too, have added their share to making the book attractive. To non-Catholic readers likewise the work cannot fail of being instructive. They may by it be disabused or defended from the very general prejudice that no philosophy deserving serious attention existed during the thousand years of the Middle Ages; while it may serve to correct the erroneous and garbled accounts of medieval thought given with hardly an exception by the non-Catholic text-books on the history of philosophy hitherto written in English.

Reverting now to Professor Grabmann's *Geschichte der Scholastischen Methode*, one notes in it at once the evidences of that comprehensiveness of view and that careful research into details, that acquaintance with the original sources as well as the secondary literature of the subject, which usually stamp the work of the typical German scholar. The author is impressed with the conviction that a true knowledge and a just evaluation of medieval thought can be obtained only by getting close to the working processes of the scholastics. One must make his way into their philosophical laboratories, note their aims, ideals, instruments, in order to understand the development of their teaching and its relation to the past and the future. Moreover, a study of their method leads to a deeper insight into the results themselves, their discoveries and their theories. However, to get into the workshop one must go to the workers and to those who hold the keys. This is what Professor Grabmann has done. He has spared no labor in working back to the

original and derivative sources. He has laid the great European libraries under contribution for manuscript materials and he has enjoyed the co-operation in his research of the late eminent archivist, Heinrich Denifle. The result, so far as the present volume embodies it, is a thorough presentation of the method and, by consequence, of the main contents of early scholasticism. The term scholasticism, however, must be here divorced not only from those unworthy associations with which prejudice has linked it, but also from those partial and imperfect conceptions under which it sometimes lives even in Catholic minds. After separating its true meaning from these false and one-sided interpretations, Professor Grabmann sums up his own definition substantially thus: The scholastic method is an endeavor by the application of reason, philosophy, and revelation, to obtain an insight into the contents of faith, in order thus to assimilate supernatural truths to the reflective understanding and so to facilitate a systematic synthesis of their totality, and also to enable the mind to meet the objections raised by natural reason against those truths. In its gradual evolution the scholastic method developed a technical external form in which it expressed and embodied itself (p. 37). It would be interesting to dwell upon the significance of this carefully formulated definition; but space forbids. Obviously the definition draws a clearly marked line between the inwardness and the outwardness of the thing; between the scholastic method as an ideal on the one hand, and its technical apparatus on the other hand. Moreover, the definition gives scholasticism its true place in the history of attempts at constructing world-views, complete syntheses of the totality of truth—an overly ambitious attempt, it may be thought, but none the less an actual, a historical attempt, an attempt which the mind is forced to make, if not in virtue of its natural constitution, at least by the fact that it is the receptacle of two orders of truths, natural and supernatural, truths which, lying side by side, in the same spiritual faculty clamor to their possessor for co-ordination into a complete harmonious synthesis. The most satisfactory answer to this demand has been reached by the scholastic method and is set forth in scholasticism as the resulting system. For the proof of this assertion we must refer the reader to the work at hand. The present volume covers only the Patristic beginnings and after-development down to the twelfth century. A second volume, now in perparation, is to carry the subject as far as the thirteenth century; whilst a third, the concluding volume, will tell of the scientific *Arbeitsweise* of St. Thomas and his great contemporaries—that is, of the highest perfection of medieval scholasticism.

GRUNDRISS DER BIOLOGIE oder die Lehre von den Lebenserscheinungen und ihren Ursachen. Von Hermann Muckermann, S.J. Erster Teil: Allgemeine Biologie. Freiburg i. Br., St. Louis, Mo.; B. Herder. 1909. Pp. xiv–173.

ELEMENTA PHILOSOPHIAE ARISTOTELICO-THOMISTICAE. Auctore P. Jos. Gredt, O.S.B. Vol. I. Ed. altera. Friburgi, St. Louis, Mo.: B. Herder. 1909. Pp. xxv–496.

Two books that at parts overlap. About one third of the latter volume is devoted to philosophical biology—that is to the fundamental principles of living organisms—while the former volume approaches the same truths from a more empirical gateway. Father Gredt after long experience in the field of philosophy adopts the plan of the older masters of placing natural philosophy at the very basis of the science. Accordingly, having explained Dialectics, he at once takes up *ens mobile*, descends into its nature, and, discussing the various hypotheses devised to explain it, comes forth satisfied with the hylemorphic theory alone. He then follows the properties of the *ens mobile*, as they flow from its essence, i. e. motion, time, space, quantity, and the rest. Next comes the *ens mobile animatum*, carrying the student into the domain of life where he observes and reflects on the phenomena and nature of organized life, in plant and animal, until finally he rises to the consideration of human life—the essence, properties, and faculties of the soul which is distinctive of man. The volume therefore deals with formal logic and philosophical physics including herein philosophical biology as it terminates in human psychology. A second volume, embracing Ontology (which as Metaphysics will include Epistemology and Theodicy) and Ethics, is in course of preparation. For the rest, as we have already recommended the work on the occasion of its first edition,[1] it may suffice here to re-emphasize what was then said in its praise, and to add that in its present form it is brought to a still higher degree of excellence both as regards the development and the disposition of its subject-matter. Its discussion of the nature of bodies and of life, while following the lines of the *philosophia perennis*, takes account of the modern physico-scientific theories.

The student who desires fuller information on the latter subjects can hardly do better than to familiarize himself with Father Muckermann's *Grundriss der Biologie*. The present section of this work deals exclusively with General Biology. After an introduction on the biological sciences generally, their history and present

[1] Eccl. Review, Vol. XX, p. 553.

concentration on the cell, the author gives an outline of the chemical constitution of organisms. The immediately sequent chapters deal with the structure, "the irritability", nutrition, development, propagation of cells. The closing chapters discuss the problems of heredity and the origin of cells, i. e. of organisms and hence of organic life. While distinct and in a manner independent in itself as an outline of General Biology, the present volume is only the first section of an extended work designed to be an exposition of Philosophical Biology approached from an empirico-scientific method. The other volumes of the series at present preparing are to treat: (1) of the organic world and the problem of evolution; (2) the biology of multicellar plants; (3) of multicellar animals; (4) the human nervous system and the senses. The program here outlined, it will be noticed, meets precisely that side of our philosophy which calls for development. Some excellent work indeed has already been accomplished on these lines, both by our more recent works in Latin, including the one introduced above, but more especially by those in the modern languages: by Maher in English, Gutberlet and Wasmann in German, Mercier in French, and by others. Much more, however, still remains to be done. The present contribution by Father Muckermann carries us considerably forward. It is an up-to-date exposition of the principal phenomena of organic life. While leaving out nothing of importance, it does not lose the reader in a wilderness of detail so as to obscure his vision of general principles. He is allowed to see the trees without missing the woods. The method is scientific but the technicalities are made plain by the author's clear writing and the addition of many illustrations. The figures and tables are for the most part excellent, distinct, and intelligible. Though not so minute as Wilson's well-known book on the cell—the general lines of which it follows—the volume is comprehensive enough in relation to its purpose as laying the empirical groundwork of a philosophy of organic life.

LES SEIZE CARMELITES DE COMPIEGNE: Leur Martyre et leur Beatification -17 Juillet, 1794 et 27 Mai, 1906. Par le R. P. Dom Louis David, O. S. B. Fort volume in 12, avec belle gravure. Pp. 162.

THE MARTYRS OF COMPIEGNE. Compiled by Eleanor Mary Willson. With Preface by D. Gilbert Dolan, O. S. B. Art and Book Company, Cathedral Precincts, Westminster. 1907. Pp. xiv–131.

The solemn Beatification in May, 1906, of that Virgin band of martyrs known as the sixteen Carmelites of Compiègne, who were

beheaded on 17 July, 1794, at Paris, as the victims of the brutal fanaticism evoked by the Revolution, has directed attention to some examples of heroic holiness, almost forgotten, who died in the prisons of the French Republic—priests, monks, and nuns. Among the latter we have in this very account of the Carmelite martyrs the beautifully interwoven story of some English Benedictines who were imprisoned under the same roofs, and who incidentally became important witnesses and promoters in the process of Beatification of the Carmelite martyrs.

We have placed the French volume first, not because it has served as the original from which the English version might appear to be an abstract, but because the author has been in touch with and has used original documents in the possession of the Carmelite monastery of Compiègne, just as the compiler of the English volume has been able to avail herself of original sources furnished her by the English nuns of Stanbrook Abbey. These religious have been the keepers of the documents, traditions, and relics, which closely associated their religious sisters of a century ago with the beautiful choir of virgin martyrs whom their successors are privileged to honor as saints to-day. Apart from these features which distinguish the two volumes, the story is one that deeply moves and edifies, well told in either language. Both writers have, of course, drawn largely from the "Depositions" of witnesses who were examined during the process of Beatification; also from a history written by one of the nuns, a contemporary of the Carmelite martyrs, who lived in the same monastery, and who by a mere accident, which she bitterly regretted all the rest of her life, was absent when the community was imprisoned and martyred. She lived for forty years after the martyrdom, and at the instance of her superior, Mgr. Villecourt, Bishop of Rochelle, and afterward Cardinal, she wrote the account of her sisters amid great physical sufferings. The MS. was published after her death, in 1836.

Besides these sources, which include references to several memoirs of the Carmelites at Compiègne by Canon Auger and the Abbé d'Auribeau, Madam Willson has had at her service a number of original documents preserved by the Benedictine nuns of Stanbrook Abbey, Worcestershire. As we have already mentioned, some English nuns were in the same prison with the Carmelites. Their cells were opposite each other. They had been there for several months and were to remain until after four of their number had died of ill-treatment, starvation, and cold. Dame Anne Teresa Partington was one of the survivors, and in a touching narrative she tells as an eyewitness how the French nuns departed taking affectionate leave also from their Benedictine Sisters whom they

were not allowed to approach, by the motion of their hands. She relates in the words of Monsieur Donai, reliable eyewitness, how the Carmelites went to the scaffold, how beautifully they said the Litany of the Blessed Virgin, and how by an unlooked-for providence they suffered on the very feast of their patroness, Our Lady of Mt. Carmel. She bears incidental witness also to the testimony of Sister Mary of the Incarnation, whose story has been referred to above as a chief source of information regarding the character and personality of the sixteen virgin-martyrs of Compiègne. "One of this holy community," she writes, "happened to be absent when the rest were taken to Paris. She concealed herself in different places till the death of the tyrant, Robespierre, which happened on 28 July, 1794. When this monster was removed, she returned to her friends in Compiègne, and frequently visited us in prison. She gave us the names and ages of her sisters who were put to death." It appears that the mayor of Compiègne had called at the prison some days after the execution of the Carmelites with the purpose of bidding the Benedictines to prepare for a like end. They were in want of shoes and other garments; and when they informed the official of this fact, one of the jailers answered: "You will not want shoes long." But the mayor went into the opposite cells where the Carmelites had been but a few days before, and finding there some garments he brought them over to them. He did not realize how greatly valuable these clothes were to the Benedictine nuns, for they were precious relics of their martyred sisters. At Stanbrook are also documents which throw further light on the relations of the two communities to each other. Among the latter is a letter from the Abbess of the Benedictines at Woolton. It is addressed to Mother Mary Bernard, stating that the Abbess was sending her some relics of the Carmelite martyrs with whom she had been imprisoned at Compiègne. The signature, beautifully characteristic, is: "From your obliged humble servant MARY BLYDE, *Abbess Unworthy*."

But we have indicated sufficient of the contents of this biography to awaken the interest of those who love to read history in its best types of heroic devotion to religious ideals exemplified by those who in many respects bear the tokens of our common human weakness. One learns from these examples that to become saints we need not so much be gifted with virtue as to strive after it and to value sacrifice for its attainment.

THESAURUS CONFESSARII seu brevis et accurata summa totius Doctrinae Moralis. Auctore R. P. Josepho Busquet e Congregatione Filiorum Imm. Cordis B. M. V., Utriusque Juris Doctore atque Theol. Moral. Professore. Editio quinta, digestior, locupletior, castigatior. Bloud & Cie: Paris. Pp. 784.

To students of theology this portable and well-printed volume will prove a useful compendium both for a general review of moral theological questions and a reference book in doubts. Its arrangement is thoroughly scientific and therefore in the field of morals thoroughly practical. It gives the reader in the first place clearly expressed and well-limited definitions. In the next place, it states the principles upon which the use of doctrine and law in moral theology is to be based in each case, so as to permit legitimate application to human action. In the presentation of his subject the author follows the topical divisions and groupings of the older moralists, chiefly St. Alphonsus Liguori: *Actus humani—Conscientia—Leges—Peccata—Sacramenta—Poenae et Indulgentiae.* These questions are treated quite exhaustively, yet without needless verbiage; rather, like closely knit framework they fit and dovetail in such manner as to illustrate one the other in logical sequence. Everywhere account is taken of recent legislation, in the matter especially of the *nova forma Sponsalium et Matrimoniorum*; regarding stipends for Masses, daily Communion, reform of the Roman Curia, etc. To have these subjects treated succinctly and clearly is of great value to the average busy priest on our missions no less than to the theological student.

It is to be noted, however, that the author wrote his *Thesaurus* chiefly for the Spanish clergy; and this has led him to overlook certain important modifications of ecclesiastical law applicable to English-speaking countries. Thus the explanation of the *lex abstinentiae et jejunii* fails to refer to the indult for the families of workingmen, granted 15 March, 1895, and renewed 8 February, 1905, by which the use of flesh meat is allowed once a day on fast-days, with four exceptions.

Literary Chat.

The *Bloody History of Humanity* is the title of a recent French book, *Histoire Sanglante de l'Humanité* (Paris, Tequi), which one takes up with something like a creepy sensation. However, when you recognize that it is from the pen of the learned Parisian lawyer, M. Ferdinand Nicolay, the author of the well-known *Histoire des Croyances* (Paris, Retaux), you can assure yourself that the lugubrious story will be told with tact and erudition and with no

morbid sensationalism. M. Nicolay's *Histoire des Croyances*, it need hardly be said, is a study in the fundamental supernatural beliefs of the various races and nations of men—a contribution to the history of religions not unlike the Abbé de Broglie's *Problèmes et Conclusions de l'Histoire des Religions;* though it approaches its subject from the standpoint of law and conduct—the decalogue being taken as the nucleus—while M. de Broglie is more concerned with speculative truths and doctrines. In his latest book M. Nicolay has given, if not so comprehensive a study of the field as he had surveyed in the preceding work, certainly a proportionately interesting summary of the practices of many peoples in regard to mortal crimes and penalties. Students who may be looking for information pertinent to capital punishment, homicide, war, human sacrifices, cannibalism, will probably find what they are looking for in this uneuphoniously entitled bloody story.

Until rather recently some of us were lamenting a dearth of solid and reliable works, by Catholic authors, on the history and science of religions. *Some* were complaining, but others seemed to be content that there were no such books, since the things of the sanctuary were thus being kept out of the laboratory. However, farther-seeing minds discerned that if the history and the science of religions—there is, of course, only one true religion, but there are many false religions more or less divergent from and contrary to the true—were to be saved from naturalism and materialistic evolutionism, if they were to be made allies not enemies of revealed truth, then must they be cultivated by Catholic minds, by minds having a view of the whole, the domain of faith as well as of history and science. And so it is gratifying to note our growing literature in this department. In English, it is true, we have not as yet many works of this kind. Still there are the excellent little booklets published by the Catholic Truth Society, with the promise of more such. Even in French there has been until lately little up-to-date literature available, outside of the two works above-mentioned by de Broglie and Nicolay. For the past year or two, however, the number of books of the class in question has multiplied rapidly. In the first place there are three distinct series in course of publication: The *Études sur l'Histoire des Religions* publishing by Beauchesne, and the *Bibliothèque d'Histoire des Religions* by Lethielleux, and the *Histoire des Religions* by Bloud et Cie. The former series was initiated by Bishop le Roy's *La Religion des Primitifs*, which is one of the very best studies in savage cults thus far produced. The book was previously reviewed in these pages. Of the second series just mentioned *La Religion des peuples non civilisés* par A. Bros, has also been previously recommended in the REVIEW. The latest accession to the same series is *Doctrines religieuses des Philosophes Grecs* par M. Louis (Lethielleux). It is a strong, an illuminating, and in many respects an original study of the religious attitude of the Greek thinkers from the earliest records to the time of Justinian. With sure philosophic penetration the author discerns the dominantly religious tendency pervading Hellenism and its consequently providential relation as a pedagogue to Christianity. At the same time and indeed because of this relationship, he shows how the return to Hellenism advocated by some recent writers would mean not simply turning back the hands on the dial but a reversal of the wheels of true human progress, moral and intellectual as well as material.

Still another series of works, one devoted, that is, to the Oriental religions, is initiated by M. Roussel's *La Religion Védique* (Paris; Téqui). The author is professor of Sanscrit at the Fribourg University (Switzerland) and writes with authority on the religion of the Vedas. He treats of the Vedic beliefs—the various deities—as well as the forms and ideals of worship; and at the same time proves that Vedism is not the primitive religion as some would have it. So far from its being the naive expression of early man's spontaneous reverence for nature, M. Roussel shows that the most authentic documents reveal it to be the outcome of a long traditional process of beliefs and practices that indicate religious and moral decadence instead of progress.

We have on a former occasion called attention to the brief essay on *Védisme* by M. de la Vallée Poussin. The same writer has recently produced a similar monograph on Brahmanism (*Le Brahmanisme*). It is published in the well-known series of *Histoire des Religions* by Bloud et Cie (Paris). Besides the succinct but illuminating account of the origin and growth of the dominating caste in Hindu life, religious, political, and social, the booklet contains a summary of the Vedanta, the essential philosophy of the Upanishads. The epitome is adapted from Deussen's well-known work in German, and, besides its historical value as an account of probably the profoundest product of the Indian mind, it is suggestive of the similarity to it and retrogressiveness of the modern systems of monism. Here again is there seen to be nothing new, in philosophical constructions, under the sun.

M. de la Vallée Poussin has also recently contributed a volume to the series above-mentioned (*Études sur l'Histoire des Religions*) entitled *Bouddisme, Opinions sur l'Histoire de la Dogmatique* (Paris, Beauchesne et Cie). The subtitle indicates both the spirit and the scope of the study. The author, unlike many of the camp-followers in the army of Buddhistic scholars, recognizes the obscurity that still enshrouds the subject—the documents, sources, and contents of the system that claims Cakyamuni for its founder. He presents, therefore, the best results of his research as opinions, reserving for himself the liberty of modifying them should the interests of newly-discovered truth so demand. Moreover, he limits his work to the doctrinal history, his effort being to present simply the genuine teachings, religious and philosophical, of Buddha and his disciples. The work is therefore purely historical and not apologetical or theological. At the same time the author does not conceal his opinion regarding the modern craze after Buddhism that has affected many minds especially in this country as well as in England and Germany. The system of Gautama has come to be looked upon as singularly privileged in the religious history—as having a purely rationalistic philosophy, an ideal compatible with modern science, an ethics without God or soul, and much more that does it *beaucoup trop d'honneur* (p. 2). "Some savants and many that are not so, tell us," says M. Poussin, "that Europe ought to go to school to Cakyamuni. On this point one might find somewhat summary the opinion of Barthélemy Saint-Hilaire. 'The only, but the immense service that Buddhism can render us is by its sad contrast to make us better appreciate the inestimable value of our own beliefs.' At bottom, however, the pupil of the great Orientalist Burnouf is right; it would be folly 'to exchange the bread of Western thought for the narcotics of the bhiksus' (the yellow-robed mendicant monks). 'Even after Buddhism has been stript of its immense baggage of trifles and silliness, and with proper pressure reduced to a sort of mystic positivism,' says M. Barth, 'nothing short of an incredible capacity for illusion is needed to pretend to extract from it anything that can be of service to us.' As to what is called Neo-Buddhism, 'it is enshrouded with a thick fog of credulity and charlatanry.'" This verdict of M. Barth is severe, but M. Poussin considers it just and he further adds that "one would waste one's time in trying to prove that Cakyamuni can teach us either philosophy or morality" (p. 4). This pronouncement of so eminent an authority as is M. Poussin is worth noting. It is, however, incidental to his work, which, as was said above, is purely expository, and is therefore the kind of book the student wants in order to get as near as possible to the real beliefs and speculations of a system that claims the allegiance, at the lowest estimate, of one-twelfth of the human race.

The latest addition to the same series of *Études* is *La Doctrine de l'Islam* by the Baron Carra de Vaux (Paris, Beauchesne). It is a philosophical exposition of Orthodox Mahometanism. Technical philosophy as such, since it belongs positively to the sects and only negatively as an instrument of controversy or refutation to the faithful followers of the prophet, does not fall within the limits of the work. The author has undertaken a difficult task, since Islam is in a continual process of transformation; and what is true of

its form to-day may not hold good of its stage to-morrow. However, the writer has had this necessity of adjustment in view, and has happily seized the salient characteristics of the movement and formulated such general judgments as seem most likely to have longest endurance. These centre on the Moslem doctrine of the future life, fatalism, almsgiving, belief in Christ and His Mother, pilgrimages, warfare, the position of women, children and education, mysticism. Upon all these points the author says many things that are instructive, important and interesting. Especially is this the case with the closing chapter on the future of Islam. Such a contingency, as some have prognosticated, of a pan-Islamite invasion of the West he shows to be practically impossible. The political consistency of the Moslem peoples is far from adequate to such an effect. Nor is their religious coherence sufficient to balance the political divergencies. Besides, throughout Moslemdom there is an ever-growing upper stratum that is steadily evolving Western ideas and forms of material progress. The Young Turks are now fairly ubiquitous in Islam, and all are striving to assimilate European progress, many of them willing to sacrifice all but their essential religious beliefs, ready to go to school to Western teaching, and willing even to accept European domination for the sake of European civilization. The author sees in this approach of the Islamic East toward the West a hopeful sign which Europe should welcome and foster in the interests at least of human brotherhood if not of religious unity—indications of the latter being as yet below the horizon.

When the priest is asked, as he often is by young laymen, for advice as to what to read on Socialism, he need feel himself at no loss for an answer. What with books like those of Cathrein, Goldstein, Ming, Kress, Devas, and the lectures, tracts, etc. of which there are many, he can easily guide the inquirer. When, however, he is asked for some good solid and readable work (in English) on Sociology or Social Science or the Philosophy of the State, he finds himself at a loss what to say or where to look; for indeed there is not, we believe, any such work to be found, outside the few text-books of Ethics which devote some pages to Sociology. The field is one which Catholic scholars have yet to till.

It was this lack and this corresponding need that induced Father McLoughlin (Mt. Melleray, Ireland) to translate from the Italian a book which in English bears the title *The Elements of Social Science and Political Economy* (Dublin, Gill & Co., 1909). He has designed it "especially for use in colleges, schools, clubs, gilds, etc.," and doubtless it should meet this purpose, as such organizations have teachers and directors who ought to be able to utilize the work as a text-book. There is a great deal of important truth compressed into the ninety-odd pages devoted to Social Science, and to the somewhat smaller number of pages given to the topics that are grouped under Political Economy. To fix these giants upon what seems so Procrustean a couch has called for considerable skill and demands no less competent a demonstrator of the structure and significance of the members and tissues thus compressed. We fear the translator has been too considerate for his author and not quite enough so for his readers. The version will be clear enough to the attentive eye, but is not to be read by the running. Perhaps, however, it is best so. He that has to stop to look that he may see, will see most and longest. Anyhow the work is solid, thoughtful, comprehensive enough, and suggestive.

Passing from these outlines of Social Science to Professor Peabody's recent volume, *The Approach to the Social Question* (New York, The Macmillan Co.), one gets a sense of roomy liberty. The former book is mainly a summary of primary social and economic principles and their more immediate inferences, the latter a discursive consideration of the ways of adjusting the individual to society. How to maintain the two factors of experience—the individual and the social whole—"each without sacrificing the other, how to be a person and at the same time an efficient member of the social body; how to realize personality in terms of the common good—this in its many forms

of statement is the Social Question," as Professor Peabody rightly conceives it to be (p. 19). The question "may be asked in terms of the family, where a man or a woman, conscious of individual rights, is at the same time a member of a group whose stability depends on sacrifice and service. It may be asked in terms of philanthropy; it may be asked in terms of the industrial order, where employer and employed have their distinct functions to perform, while the total movement of economic life holds them in its service." Usually, of course, it is asked and solutions are offered in the latter, the economic, sense. Professor Peabody views it, however, in its larger meaning of individual and social coördination. His main purpose is to analyze and illustrate this conception. He approaches it from the points of view of philosophy, social science, economics, ethics, and religion. That in working out so complex a program, in which science, philosophy, and religion are inextricably intertwined, the author makes some statements from which a Catholic must differ need hardly be emphasized—especially when it is remembered that the author is a Unitarian and no believer in our Lord's personal divinity. On the other hand, apart from such statements (and they are not so many as one might expect), the present volume, like its predecessor *Jesus Christ and the Social Question*, contains many wholesome truths, happily expressed, which one rejoices to meet with and to endorse. The educated Catholic student, especially the priest, will do well to read both books.

We have called Professor Peabody's work a "discursive consideration". It is reflective and theoretical, with practical applications close at hand. Students who wish to approach the same problem from a more detailed, analytico-scientific standpoint should read *Psychological Interpretations of Society*, by Michael M. Davis, Ph.D. It is one of the recent "Studies in History, Economics, and Public Law" emanating from Columbia University, and is published by the Longmans. Those who see no use in a sociology that does much more than prove that society is natural, not the result of mere compact, and has as an end the public weal—truths indeed which one may never cease insisting on but which call for a fuller and more concrete setting than they receive in our class-books—readers, in a word, who are content with social generalities should leave this book alone. They would only be distracted by the *cui bono?* query. Earnest inquirers, however, into the concrete interpretation of that abstract "property" of human nature called sociality; students especially who are endeavoring to keep abreast with the trend of present-day research into the psychological springs and laws of social life, will probably be helped by reading Mr. Davis's book, even should they find themselves unable to agree with all its facts and inferences.

Several communications have come to us from members of Religious Orders and others endorsing our plea for better and more tasteful ecclesiastical vestments. Some of these letters, we are bound, from want of space, to hold over. One writer directs our attention in this connexion to a paragraph in the current number of *America* (19 February), and intimates that "the Jesuits are against the movement". We do not think the Jesuits are against the movement; they are for unity of discipline, and, like ourselves, for avoidance of anything like radical changes until such have the sanction of authority. As to the writer of the criticism in *America*, if he be a Jesuit, we feel that he does not speak authoritatively for the paper; for the reason that his comment, addressed, we presume, chiefly to the laity, lacks not only editorial breadth of judgment, but also—and this is really important and dangerous to the influence of a good journal—literary honesty. Let us have criticism by all means, and even opposition, but withal an honest presentation of the case. One can hardly argue with this kind of critic.

We have already directed attention to the magnificent Vatican Edition of the *Roman Graduale* (B. Herder) in two volumes. It is not only a correct directory in the matter rendered obligatory for the liturgical services, with its prefatory exposition "De Ratione," "De Notularum Cantus Figuris et Usu"

and "De Ritibus Servandis in Cantu Missae," but it is likewise a fine piece of liturgical bookmaking, offered at so reasonable a price that there is no excuse for its absence from any priest's library.

The Department of State, Washington, has sent out a note under the heading *The so-called "Spanish Swindle"*, in which Americans are warned against an organization having its centre at Barcelona, with confederates not only in the United States but in most other countries. Their work has been going on for nearly twenty years, and in the main consists of an appeal from a political prisoner of wealth in behalf of his daughter whose hidden fortune can be restored through the advance of a small sum of money by distant friends. These good people are to receive eventually a large share of the estate, but their coöperation must be kept secret. What elicits our interest in the matter is the fact that one of the central figures in this scheme represents himself as a Spanish priest who ostensibly acts as the confidential agent in the case. The story is one of knavery both as a scheme of obtaining money under false pretences and as discrediting the "good priest" who is represented as both fool and villain, though he is doubtless only a fiction.

We propose soon to give an extended review of Dr. Otis Cary's two volumes of *A History of Christianity in Japan* (Fleming H. Revell Co.). It is a creditable piece of work from a non-Catholic witness. Incidentally we want to note here that Prof. Harlan P. Beach of the Divinity School of Yale, who has treated the subject in a very different and bigoted way, somewhat weakens his own former testimony in referring to this work by praising Dr. Cary (though, we believe, justly) as "one of the most scholarly among the entire Japanese missionary force," and by declaring that Dr. Cary's book is "not only remarkably accurate and symmetrically complete, but," etc.

The *Dublin Review* has been regaining its prestige of earlier days since Wilfrid Ward became its editor. The subscriber gets a substantial return of well-presented information on topics of interest to the present-day educated Catholic; at the same time there is nothing ephemeral about the contents of the magazine. The article which particularly attracts our attention in the January number is that by Hilaire Belloc. Under the title *The International* the author lays bare the true details of the Ferrer trial, and asks the very pertinent question why these facts have been withheld from the general reading public throughout Europe and America. The evidence points to the existence of a highly organized, powerful, international association, whose operations in this and other similar political instances seem to coincide with the outbreaks of simultaneous and equally organized attacks upon the Catholic Church, and which suggest kindred origin and opposition. Mr. Belloc promises to answer the riddles thus raised in a second article.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

A TREATISE ON THE TRUE DEVOTION TO THE BLESSED VIRGIN. By the Blessed Louis-Marie, Grignon de Montfort. Translated from the original French by Frederick William Faber, D.D., Priest of the Oratory. With a Preface by Cardinal Vaughan, Archbishop of Westminster. New York, Philadelphia: P. J. Kenedy & Sons. 1909. Pp. xix-198.

JÉSUS. Quelques traits de la Physionomie morale de Jésus. L'enseignement ascétique de Notre-Seigneur; la pédagogie de Notre-Seigneur; Jésus dans ses relations avec les hommes; Prédication de Notre-Seigneur au point de vue didactique et oratoire. Par le R. P. Maurice Meschler, S.J. Ouvrage approuvé par Sa Grandeur Mgr. l'Archevêque de Fribourg en Brisgau. Traduit de l'allemand par l'abbé Christian Lamy de la Chapelle. Paris: Beauchesne & Cie. 1910. Pp. 169. Prix, 1 fr. 60, *franco*.

GRADUALE S. ROMANAE ECCLESIAE: De Tempore et de Sanctis. SSi D. N. Pii X P. M. jussu restitutum et editum. Cui addita sunt festa novissima. Romae: Typis Vaticanis. MDCCCCVIII. Pp. xvi-335 and xxiii-559 (208 and 156). Price for two volumes bound, $2.75.

THEOLOGIE UND GLAUBE. Zeitschrift für den Kath. Klerus, herausgegeben von den Professoren der Bischöfl. philosoph. theolog. Fakultät zu Paderborn: Drs. A. Kleffner, N. Peters, H. Poggel, B. Bartmann, H. Müller, B. Funke, J. Schulte, F. Tenckhoff. Jahrg. I, 1909, complete, pp. 864 with Index. Agent: B. Herder, St. Louis, Mo. Subscription price, free by mail, $3.00.

LENTEN SERMONS. Two Series: I. Sin and its Remedies. II. The Seven Deadly Sins. By the Rev. Francis X. McGowan, O.S.A. Second Edition. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. Pp. 224.

PHILOSOPHICAL.

GRUNDRISS DER BIOLOGIE oder der Lehre von den Lebenserscheinungen und ihren Ursachen. Von Hermann Muckermann, S.J. Erster Theil: Allegemeine Biologie. Mit Illustrationen. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1909. Pp. xiv-174. Price, $1.30.

EACH FOR ALL AND ALL FOR EACH. The Individual in his Relation to the Social System. By John Parsons. New York: Sturgis & Walton Co. 1909. Pp. xiii-390. Price, $1.75, *net*.

MODERNISM. Some Notes. By the Rev. W. D. Strappini, S.J. London, Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1909. Pp. 16. Price, $0.05.

HISTORIA PHILOSOPHIAE. Auctore Dr. Josepho Kachnik, C. R. Theol. Facult. Olomucensis Professore P. O. Editio altera emendata et aucta. Olomucii: sumptibus R. Promberger, bibliopolae. 1909. Pp. 132. St. Louis, Mo.: B. Herder. Price, $1.10.

ETHICA SOCIALIS SEU SOCIOLOGIA. Praelectiones Academiae. Auctore Dr. Josepho Kachnik, C. R. Theol. Facult. Olomucensis Professore P. O. Olomucii; Sumptibus R. Promberger, bibliopolae. 1909. Pp. 287. St. Louis, Mo.: B. Herder. Price, $2.25.

DIE FREIHEIT DER WISSENSCHAFT. Ein Gang durch das moderne Geistesleben. Von Dr. Josef Donat, S.J., Professor Univers. Innsbruck. Innsbruck: Fel. Rauch; New York, Cincinnati; Fr. Pustet & Co. 1910. Pp. 494. Price, $1.50.

HISTORICAL.

UNE CONVERSION DE PROTESTANTS PAR LA SAINTE EUCHARISTIE. Autobiographies. Par le R. P. Emmanuel Abt, S.J. (*Apologétique Vivante*—4.) Paris: Gabriel Beauchesne & Cie. 1910. Pp. 106. Prix, 0 fr. 90, *franco*.

LA RELIGION DE L'ANCIENNE ÉGYPTE. Par Philippe Virey, Ancien Élève de l'École Pratique des Hautes Études, Ancien Attaché a la Mission Archéologique Française au Caire. (*Études sur l'Histoire des Religions*—4.) Paris: Gabriel Beauchesne & Cie. 1910. Pp. viii-352.

LES SEIZE CARMÉLITES DE COMPIÈGNE. Leur Martyre et leur Béatification 17 Juillet 1794-27 Mai 1906. Par le R. P. Dom Louis David, Moine bénédictin de Ligugé. Paris: H. Oudin. 1906. Pp. xvi-162.

LA RELIGION ASSYRO-BABYLONIENNE. Conférences données a l'Institut catholique de Paris. Par le R. P. Paul Dhorme, O.P. (Études palestiniennes et orientales.) Paris: J. Gabalda & Cie. 1910. Pp. xi-319. Prix, 3 fr. 50.

HISTORY OF THE SOCIETY OF JESUS IN NORTH AMERICA, COLONIAL AND FEDERAL. By Thomas Hughes of the Same Society. Documents. Vol. I, Part II, Nos. 141-224 (1605-1838). London, New York: Longmans, Green, & Co. 1910. Pp. xi and 601 to 1222. Price, 21 shillings *net*.

HISTOIRE DE S. FRANÇOIS DE BORGIA, Troisième Général de la Compagnie de Jésus (1510-1572). Par Pierre Suau, S.J. Paris: Gabriel Beauchesne & Cie. 1910. Pp. 591. Prix, 8 fr., *franco*.

THE CATHOLIC CHURCH IN CHINA FROM 1860 TO 1907. By the Rev. Bertram Wolferstan, S.J. London, Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1909. Pp. 470. Price, $3.00.

DIE KIRCHLICHEN BENEDIKTIONEN IM MITTELÄLTER. Von Adolph Franz. Two volumes. Freiburg, Brisg.; St. Louis, Mo.: B. Herder. 1909. Pp. xlvi-646 and vii-764. Price, both volumes, $9.40.

HISTORY OF THE CATHOLIC CHURCH IN THE NINETEENTH CENTURY 1789-1908. By the Rev. James MacCaffrey, Prof. Hist. Eccl., Maynooth. Two Volumes. Dublin, Waterford: M. H. Gill & Son; St. Louis, Mo.: B. Herder. 1909. Pp. xxiii-487 and xv-574. Price, $4.00.

THE LIFE OF BLESSED JULIE BILLIART, Foundress of the Institute of Sisters of Notre Dame. By a member of the same Society. Edited by the late Father James Clare, S.J. Edinburgh, London: Sands & Co.; St. Louis, Mo.: B. Herder. 1909. Pp. 559. Price, $2.50.

DER EHRW. PATER LIBERMANN UND DIE NEGERMISSION. Von einem Priester der Kongregation vom Hl. Geiste. Verlag: Missionhaus, Knechsteden (Dormagen), Rheinland. 1910. Pp. 62.

THE NATIONAL CIVIC FEDERATION. Tenth Annual Meeting, New York, 22 and 23 November, 1909. President Seth Low's Report. Workmen's Insurance in Foreign Countries. Employers' Liability in the United States. Compensation for Injured Wage-Earners, etc. Old Age Pensions. Annual Reports of Woman's Department. New York: The National Civic Federation, Metropolitan Building, 1 Madison Ave. 1910. Pp. 347.

MISCELLANEOUS.

LIFE'S LITTLE DAY. A Book of Seriousness from Catholic Sources. Selected and arranged by D. J. Scannell O'Neill, author of *Converts to Rome in America, Our Country and Citizenship, Watchwords from Doctor Brownson*. Techny, Illinois: Society of the Divine Word. Pp. 78. Price: in paper cover, $0.15; cloth bound, $0.25.

ATONED. Adapted from the German by the Rev. L. A. Reudter; and THE TWO CHRISTMAS EVES. By J. C. K. Heine. Techny, Illinois: Society of the Divine Word. Pp. 238. Price, $0.50, postpaid.

THE ESCAPADES OF CONDY CORRIGAN. An Amusing Series of Irish Fireside Stories by Cahir Healy. Illustrated by H. Horina. Techny, Illinois: Society of the Divine Word. 1910. Pp. 172. Price, $0.50, postpaid.

A BROTHER'S SACRIFICE. Adapted from the Works of A. Juengst by Aloysius J. Eifel. Techny, Illinois: Society of the Divine Word. 1909. Price, $0.50, postpaid.

THE WAYFARER'S VISION. By the Rev. Thomas J. Gerrard. London: Burns & Oates; St. Louis, Mo.: B. Herder. 1909. Pp. 284. Price, $1.35.